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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., September 25, 1930

NEW SERIES
VOLUME XXXII. No. 39

If your subscription expires in September, 1930, this is the last issue that you will receive unless we have your renewal promptly. Send us your renewal and avoid missing an issue.

We have had a wonderful revival at Union Church with Dr. Geo. P. White, of Hazlehurst, bringing the Bible messages, closing yesterday. He stays by the Word of God with deep earnestness and consecration in a most convincing way. He is God's man filled with the Holy Spirit.

—Leon V. Young.

The State Convention of Mississippi Woman's Christian Temperance Union meets in the church house of the Calvary Baptist Church in Jackson on Oct. 7 and 8. The public is invited. The temperance forces need to do their best now and the women are asking your prayerful cooperation.

Pastor H. M. King, of Calvary Church, Jackson, says they have just closed the finest training school ever. Average attendance for the week of 106 in spite of public school opening. The work was excellent. E. C. Williams, Loyd Garland and Miss Cameron are born teachers, of whom the denomination may well be proud. They brought instruction and sunshine. Then D. A. (Scotchie) McCall and Mrs. Williams from Griffith, rendered able service, and have a warm place in the hearts of Calvary church. Also Mrs. J. M. Joffrion and Mrs. W. A. Lampley helped splendidly. So brother King and his people are feeling good and grateful.

Now is the time to be making your plans to go to the State Baptist Convention in Water Valley in November. Some things are apt to come up there that you will want to have a voice and vote in. Preachers have a way sometimes of saying "finally, brethren" when they are a long way from the end. It may be that we will have a few more "finallys" at Water Valley. Anyway, you had better "come and see." The matter of having one or more boards of trustees for the colleges was left over for further consideration this year. Brother Simmons has tried in vain to stir up the pure minds of the brethren by his articles on this subject in The Baptist Record. The brethren have hardly stirred in their sleep yet. But they will be awake when they get to Water Valley, and the snoring will give way to the booming of the big guns. And there's that Orphanage matter and the Clarke College matter about which the brethren have been trying to get their consciences straightened out and all the legal entanglements adjusted. We're going to have a time of it. And the folks at Water Valley will remember that they've had a convention in their midst, and boast that they took care of the biggest convention since the year one. And you might ask the Lord to come along with you and help to keep us all out of trouble and to do the things that are right.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

The murder of a federal prohibition enforcement officer at Elizabeth, N. J., last week is just another evidence of the lawlessness of the liquor business, and the lengths to which liquor men will go to defy legal authority. A raid was made on a brewery that had been run apparently openly and without molestation from local officials for many months. The brewery was run under armed guards who shot down the officer who, with others, had gone in to make arrests. These armed guards then fled and though known have not yet been apprehended. Defiance of law is a part of their program. If Mr. Woodcock is after the big game in this jungle, he is on the right track and we wish him full success in the enterprise. The contest is on between law and lawlessness, and we believe there is enough of respect for constituted authority in this country to insure the victory for righteousness.

Brother G. H. Suttle began a meeting in North Jackson and by the courtesy of the Methodist pastor and people used the Methodist building. The Methodists have a commodious and beautiful brick building. The meeting continued for two weeks, being held only at night. On last Sunday afternoon thirty people organized the Northside Baptist Church, adopted the articles of faith and a church covenant. The preachers present were Rev. G. H. Suttle, Dr. W. A. Hewitt, Rev. J. P. Harrington, Rev. C. J. Olander and P. I. Lipsey. Brother Suttle was elected pastor, Mr. Schelb chosen as Clerk, Mr. Harrelson treasurer and Messrs. M. E. Collum, G. A. Calhoun and I. M. Pace as deacons. There are some twenty others who have expressed their intention of going into the new organization. The women organized a W. M. S. and have gone to work. Mr. Spurgeon Suttle is the efficient music director. The members came from First Church, Davis Memorial and Parkway. The editor preached Sunday afternoon from the text "I will build my Church." There is no more rapidly growing residence section about Jackson than in the territory of this church and there is a fine opportunity here for service.

—BR—

SUNDAY SCHOOL ATTENDANCE SEPT. 21

Clinton Church	429
Meridian, First Church	723
Offering	\$47.06
Jackson, First Church	665
Jackson, Calvary Church	851
Jackson, Davis Memorial	393
Jackson Griffith Memorial	343
Jackson, Parkway Church	200
Brookhaven Church	523
(B. Y. P. U., 180)	
Gulfport, First Church	373
Offering	\$87.31
Okolona Church	171
Offering	\$ 9.27
Hattiesburg, Fifth Ave. Church	282
Offering	\$93.25

LAND OF THE SKY

(By W. A. McComb)

The reader was left last week on picturesque "Blowing Rock."

To make the descent of more than four thousand feet one may travel highway no. 18 which leads around the foot of Grand Father Mountain; through Mt. Pisgah National Reserve and on through Little Switzerland, all of which dazzles with beauty, grandure and awe. Little Switzerland is said to be one of the most fascinating spots in the "Land of the Sky."

The motorist approaches it from the north and looks down more than two thousand feet on the valley below. He unvoluntarily exclaims "wonderful!" marvelous!! "glorious!!!"

After driving around the rim of the mountain, about two or three miles, drinking in this beauty, he begins the descent. He dare not risk his brakes, but shifts his motor to low gear with occasional intermediate he goes safely down. The most hazardous curves are railed in, thus securing the greatest possible safety. Yet when he reaches the valley below there is a sigh of relief and he speeds away on good paved roads through Marion, Old Fort, Ridgcrest, Black Mountain and on into Asheville.

Sunday, Aug. 31st, Mrs. McComb and the writer worshipped at the First Baptist Church in Asheville. The church was celebrating her one hundredth anniversary, and Pastor J. C. Owen gave an interesting historical account of the organization of the church, with eight charter members, her struggles and triumphs through the one hundred years.

Her first meeting house was made of logs, eighteen by twenty-eight feet in length. She now occupies her fourth meeting house, which is a magnificent temple, costing more than half million dollars and with a membership up in the thousands. The salary of the first pastor was twenty-one dollars a year and he furnished his own home. They now pay their pastor \$6,000.00 a year and furnish him a magnificent home besides they have other paid church helpers. All of this growth in one hundred years. What may the next hundred years see? Asheville has grown from a village of a few hundred, without a railroad, to a city of 75,000 inhabitants with skp-scrappers, with railroad and highway facilities and all modern conveniences and comforts.

A twenty mile drive on a good concrete highway, Sunday afternoon, took the tourists to Mars Hill Junior College, well-known as the outstanding mountain school of Southern Baptists. The school was scheduled to open on Sept. 8th. They had more than 500 students last year and prospects are bright for a large attendance this session.

A beautiful little village has grown up around this school which was established more than fifty years ago in the open country. Their beautiful little church house is too small to accommodate both the local members and the students during the school sessions. During the school session the local members give the church over to the school and they stay at home. Therefore, the church was in the midst of a gracious revival for the town, community and local church members. Pastor Owen was being ably assisted by Dr. Samms, Vice-President of Mars Hill College. Sunday night the house was packed and many extra chairs brought in to accommodate the congregation. The interest was at a high point and 30 people joined the church that night, 25 of them for baptism. President Moore has been President of this college for 34 years. The maximum salary he has ever received any one year was \$1500.00 and he furnished his own home, which is a lovely one that sits on the edge of a 30-acre plot of land all of which the writer was told he had saved out of this salary and in addition had educated his children. He is very much beloved and respected both as a citizen, church member and school man.

The tourists did not feel they were strangers as they met several old friends among whom were Dr. and Mrs. Walt N. Johnson, Secretary of

the Stewardship League, who have their home at Mars Hill. Also Dr. and Mrs. McCall, of Cuba, who have a son in Mars Hill College, and were just leaving for their work in Cuba.

To the writer, Mars Hill College gives the impression that it is a mighty good place to give boys and girls a Junior College education under the best possible moral and spiritual influences.

—BR—

GOD'S CO-WORKERS IN THE HEALING ART

(By H. H. Smith)

Pain and boidly affliction may have a useful purpose and "work out for us a far more exceeding and eternal weight of glory," but we cannot believe that God takes delight in seeing His children suffer. Dr. A. B. Bruce, in a sermon on "The Sympathy of Christ," says: "The gospel miracles are a prophecy of better days for the world. The days of miracles, we often hear, are past, but Christ's mighty works nevertheless, did not happen in vain. They are a system of signs as well as a revelation and monument of the Savior's love. They are signs that disease does not belong to the true order of nature, and prophecies of a good time coming when the true order shall be restored. Such they seem to have been in Christ's intention. Judging from His conduct, there were two things which he greatly desired—the extinction of sin and the extirpation of misery. These things He would do if He could. The will was there, at least, if not the power. Not only did he desire these things, but He believed them to be attainable. He labored at both tasks in hope, achieving some results by His personal efforts, and believing far more to be possible."

When anesthetics were first discovered and employed, there were some who opposed their use, believing that God intended man to suffer, and that to relieve pain was to invade the province of God and be guilty of trying to thwart His plans. Of course we know better now. Doctor Grenfell, the noted missionary and physician, tells of his first operation in Labrador. The patient was a large woman who was suffering with a tumor on her leg. When he offered to administer ether and assured her that she would suffer no pain, she replied, "If the blessed Lord sends pain, us has got to bear it," and refused the anesthetic. When the time came for the operation she reappeared, accompanied by five husky fishermen, her neighbors, and said, "I bring these men to set on me, doctor, and hold me down, so's you won't have to give me no ether"—and the operation was successfully performed.

In the old days, when no anesthetic was employed, the patient was often strapped to the table while the surgeon performed the operation. George Rogers Clark was compelled to have a leg amputated to save his life, and no anesthetic table while the surgeon performed the operation. required two hours. The general sent for the army band which had accompanied him in his campaigns, and they marched around the room making music while he endured the agony.

We realize that we should be co-workers of the Lord in the spiritual uplift of the world, but are we not also His co-workers in relieving physical infirmity, disease, and pain? Does it thrill us to read of the Master's working miracles to heal the leper, restore sight to the blind, and relieve suffering humanity? If He were here today and desired to visit some distant city to carry on His blessed work in ministering to the afflicted, multitudes would rise up and count in the highest privilege and greatest honor to bear Him on His errand of mercy. Why do we not realize that He is here today, with the same sympathy for the diseased and the suffering that He had them? He is still working to relieve the distressed multitudes, but "He has no hands but our hands to do His work today." Every discovery of a cure for a disease and every advance in medicine and surgery is the result of His blessing and guidance. Let us see Him in the marvelous progress of the healing art, and build hospitals and support them, and by so doing we shall be serving Him as truly as were the four who bore the paralytic to Him for His healing touch. Asheland, Va.

MERITS THREE AND FOUR

May I remind my readers that I am trying to follow the suggestion made at the Canton Convention that we have a thorough discussion of the proposed change in the administration of our Educational Program? In previous articles I have discussed two merits of the plan to put all our work under one Board of Trustees. This week I conclude this part of the discussion with a short article on Merits Three and Four.

Merit number three reads, "It tends to place our institutions more directly upon the whole constituency rather than placing each one on the constituency of a certain section." Each school has its own environment and draws its patronage largely from adjacent territory and naturally sentiments will develop among the people who live around the college; but each institution is the property and the responsibility of the Baptists of the state and there is need for increasing this sense of responsibility. Sometimes under the present plan local communities are unreasonably taxed for the school and on the other hand sometimes there arises a feeling of special obligation to that community. We need to strive for the stability and progress of our institutions and this can best be done by pressing the claims of each institution on the entire constituency.

Merit number four says, "It affords an opportunity to present the cause of Christian Education with a more solid front and thereby create a stronger and more effective compact." Christian Education is essential to Denominational progress and Christian Schools are essential to Christian Education. We have other educational and training agencies but these cannot take the place of our Christian schools nor can they live and prosper without the leadership that comes largely from our Christian schools. Nowhere can we so well weave into the mental and moral fiber those threads of Christian virtue and morals so necessary to stalwart character and efficient service as in our Christian schools. Our people need to realize this anew. Christian Education needs to be re-sold to our people. Rightly directed, no money, nor time, nor life can be better expended than in the Propagation of Christian Service in and through our Christian Schools.

When our people get a new realization of these facts Baptist parents are going to be more willing to sacrifice that their sons and daughters may come under such influences, monied Baptists are going to be more willing to invest in such institutions and consecrated Christian teachers are going to be more willing to sacrifice in order to serve in these life-making institutions.

Place our Educational work in the hands of one well-balanced Board of Trustees. Let them bring the workers in all our schools into one cooperative organization for the progress of Christian Education; let them by careful comparative study place our schools on a thrifty business basis under-girded with an active Christian spirit; meanwhile securing a capable, consecrated man to serve as an Executive secretary, charged with the business of keeping our schools and we shall have an organization that will rout doubt and indifference, overcome difficulties and lead on to greater success in this field of endeavor. It will not be easy sailing and patience will be needed while we work together; but as we labor many will be led to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Yours for Christian Education, -Bryan Simmons

—BR—

Prof. Norvell R. Drummond, of the Southwestern Seminary, has accepted the position of assistant Pastor to Dr. T. L. Holcomb, at First Church, Oklahoma City. He is, as our readers know, a Mississippian, graduating from the University, also from the Ft. Worth Seminary where he has also taught for a good many years. He was in business at Columbia, Miss., when made superintendent of the Sunday School there. He showed great zeal and ability in this work, was later ordained to the ministry, but has given his life mostly to teaching. He will have a great field in Oklahoma City with Brother Holcomb, who was once pastor at Columbia.

Housetop and Inner Chamber

State Church and stale Christianity generally go together.

We must go deeper before we can go farther.—
E. Stanley Jones.

On the first Sunday in October the church at Holly Springs will celebrate its ninetieth anniversary.

Pastor W. M. Powell has resigned at Isola to accept the call to Tutweiler and Rome, effective at once.

Pastor B. W. Hudson resigns at Sledge to accept the call to Senatobia. This is a field of fine opportunities.

The Executive Committee of the Southern Baptist Convention reports receipts and expenditures for August amounting to \$77,029.06; from Mississippi, \$5,027.75 plus \$73.75 designated.

Brother Arthur Stovall, who gave up a law practice at Sardis to become secretary of Student work in Virginia, is now at the Seminary in Louisville and pastor of a church nearby.

Had to study this one out: "It was not by accident that the Scotchman sat down on a sheet of fly paper at the cross roads store, and then walked out as if nothing had happened."

Rev. W. R. Haynie, of First Church, Prichard, Ala., declines the call to Wiggins, Miss., and the Anderson Memorial Church of Prichard will be consolidated with the First Church of which brother Haynie is pastor.

We were sorry to lose Pastor G. S. Jarmon from Mississippi when he resigned at Ruleville, but glad these people lost no time in securing a pastor. They have a good man in brother Wm. A. Bell whose home has been at Winona.

There are 123 Mississippians listed in Who's Who In America. Of these ten are ministers; five Baptists, three Episcopalians, one Catholic, one Presbyterian. There are also three Baptist College presidents, two ex-congressmen, and several lawyers.

William Jennings Bryan University at Dayton, Tenn., opened Sept. 18. It is founded to preserve faith in the fundamentals of the Bible, located at the place of the trial of Scopes who tested the Tennessee Anti-evolution law. One million dollars have been subscribed to build and maintain the school.

The report of the First Baptist Church of Meridian, Miss., Dr. Norman W. Cox, pastor, to our Lauderdale County Baptist Association for the past associational year shows 137 additions to the church and an average Sunday School attendance for every Sunday in the year of 711. Total contributions for all purposes was \$44,224.35, of which \$9,000.00 was for church debt and \$10,706.54 for cooperative program and special gifts to missions.

Deep in our soul we believe the people who read The Baptist Record are the ones in Mississippi who love the Lord's work and express that love by praying for it and giving to it. They are the old guard in the Lord's army. The shock troops on whom the cause depends in an emergency. There can be no doubt that we are now in a critical time in our work. Times are not good and collections have been falling off long before times got bad. We are asking and urging that every man, woman and child who reads The Baptist Record will prove his love and loyalty by making his offerings to the Lord as generous as possible in this time of stress. Whatever suffers, let the Lord's work go on. Wherever cuts must be made, let the offerings to the Lord be made bigger than before. Surely the Lord can depend on you.

Edgar E. Folk, son of the former editor of the Baptist and Reflector, goes from Mercer University to the chair of English and Journalism in Oklahoma Baptist University.

Among the pastoral changes: Edg. Eskridge goes back to Orange, Texas, from Lebanon, Tenn. A. L. Crawley goes to Humboldt from Newport, Tenn. Pastor Rigell goes from Godsden, Ala., to Johnson City, Tenn.

Sorry to have missed a visit from Rev. J. W. Dickens, of New Orleans, who passed through Jackson last week on his way to Blue Mountain, where his daughter was entered in the College. He could probably be induced to come back to Mississippi.

Gifford Gordon, 63d and Oxford Sts., Philadelphia, has issued a pamphlet on "Government Control—Ontario's Warning." Anybody who wants to know the facts about the liquor business in Canada will do well to send him ten cents.

Evangelist Bryan Simmons attended the opening of the new session of Mississippi Womans College at Hattiesburg. He reports that the freshman class at the opening lacked only two of being fifty per cent more than the total enrollment of freshmen during the last session.

Rev. Gilbert Laws says in the Watchman-Examiner that Mr. Charles H. Spurgeon, after two hours of prayer and dedication walked eight miles on May 3, 1850, to Isleham Ferry to be baptized. Mr. Spurgeon said of his baptism, "My timidity was washed away, I have never felt anything of it since. Baptism also loosed my tongue and from that day it has never been quiet."

Brother G. H. Suttle has been holding a meeting in the Methodist Church in Fondren, in the northern end of the city of Jackson, resulting in getting together nearly fifty Baptists who are ready to organize a church and assume some responsibility for the spiritual care of their community. The organization was effected Sunday afternoon and they are ready for business. For this we praise the Lord.

A man will sit in a stuffy office in Mississippi and breathe foul air for months, then go for a vacation to California and for the first time take a deep breath. Then he will tell you what a wonderful climate California has. Just so there are folks who will let the dust accumulate on their Bibles at home, and hardly take time to say a prayer. Then they will go for a conference at Northfield for deepening the spiritual life, and find it a wonderful place. They forget that God is not far from any one of us, that in Him we live and move and have our being. You don't have to go outside your own front gate to see a beautiful sunset or sunrise. The trouble with most of us is that we have to have somebody to point it out to us.

Clarke College opened on Tuesday of last week. There were seventy-one enrolled, and they were expecting others through the remainder of the week and during this week. This is the first year that only college grade students were admitted and this probably limited the number matriculating. Dr. J. F. Carter soon had the machinery in operation as he is not new at this business. He has gathered about him a good faculty, a of whom have the M.A. degree or only lack a little work of reaching it. The head of the Science department, Dr. Graves, has his Ph.D. degree. The people of Newton are standing loyally by the president and faculty. Brother Bryan Simmons conducted the devotional exercise at the opening; Pastor J. E. Wills was present; and the editor was invited to make a talk to the students and friends present in good numbers.

Central Church, Mobile, A. J. Preston, pastor, is building a \$30,000 annex and remodeling old church building.

Dr. J. E. Skinner has resigned as financial secretary of Union University on account of the financial depression and will do evangelistic work.

"A Quiet Talk With God Each Day" is the title of a little handbook by J. Sherman Wallace, published by the Judson Press of Philadelphia. The readings and brief prayers are arranged to begin with Sept. 29, 1930, and provide for twelve months. They can be used to good advantage, and something of this kind is needed now to draw men aside to God. One of the finest Christian characters we have ever known was in the habit of using such a handbook of daily devotions.

Winning Youth For Christ is a volume intended to inspire and guide effort to save young people. It is published by The Judson Press of Philadelphia, written by Paul Judson Morris. It deals with the Aim, The Preparation, Knowing Youth, Christ's Appeal to Youth, Children's Meetings, Decision Day, Personal Work, Classes for New Christians, and Assimilating Youth Into the Life of the Church.

The Baptist Standard well says: The destroyer of confidence is portrayed in John's description of satan, who is called the "accuser of our brethren." Rev. 12:10. The language of this verse and the next implies that success comes to God's cause in proportion to the weakening of the power of accusers; i. e. in proportion to unchallenged confidence in the brethren: "And I heard a loud voice saying in heaven, Now is come the salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcome him by the blood of the Lamb and by the word of their testimony and they loved not their lives unto the death."

Dr. A. U. Boone has resigned as pastor of First Church, Memphis, effective at or near the close of this year. He has been the shepherd of this flock for 32 years, coming to them from Clarksville, Tenn. He is a native of Kentucky. This pastorate in Memphis is one of the most remarkable in this generation, for its length and for the effectiveness in ministry. The church house has been built, the location changed, the membership something like four times its size at the time Dr. Boone's pastorate began. He has an influence in the city and a hold on the affections of his people that few ministers have ever possessed. He is yet vigorous, aggressive and efficient in work and will certainly be in demand for service for a good while to come.

Pastor B. S. Vaughan, of Southside Church, Meridian, conveyed us to the Lauderdale County Association, and Pastor C. C. Jones, of Poplar Springs Church, brought us back to Meridian in time for our train. The meeting was held with Fellowship church in the northern part of the county. There was a house full of people, and we have not seen so many preachers at any association for a long time. We recall now brethren Phillips, Phillips number two, Sumrall, Stephens, Moore, Dearman, Cox, Lowe, Vaughan, Jones, McPheeters, Ezell, Gavin, Miller, Collins, Grayson, and others who escape us just now. Dr. Gavin was re-elected Moderator. Brother Collier would not permit the brethren to elect him Clerk, so brother W. A. Roper succeeds him. Soon committees were appointed and business picked up. The report on Education was prepared by Mr. A. S. Bozeman. Dr. Cox preached the sermon to a deeply interested congregation. His subject was "The Triumphant Church." It inspired hope and courage. He read from the Song of Solomon, Mt. 16 and Rev. 21. The brethren were specially considerate of visitors, giving the editor opportunity in the morning and brother J. E. Byrd in the afternoon. A good report was made on B. Y. P. U. and one on W. M. U. by Mrs. Brookshire. We were sorry not to be able to remain for what promised to be the best of the program.

Editorials

A DEMONSTRATION OF FAITH

To be sure this might be found on almost any page of the Bible or in any day of Christian experience. Since faith is the distinctive mark of a Christian we ought to be able to produce an example of it at any time. The one we are thinking of now is one that is familiar to every reader of the gospels and rather a common subject for treatment by preachers. But it is a mighty pretty story and worth repeating.

Peter and his partners in the fishing business had been out all night looking in vain for a good catch. They were successful fishermen and knew the waters of the Lake of Galilee well, and were familiar with the habits of fish. But they had failed—as all fishermen at some time must. They had pulled in shore in the early morning and were getting ready for a rest when Jesus came along and was followed by a crowd of eager listeners. They pressed him so that he asked for the use of Peter's boat in which he sat and taught the people.

Jesus had seen the look of disappointment on the faces of these returning fishermen and is ready to help them out. So, grateful for the use of the boat, he told Peter to launch out into the deep and let down his net for a draft, a try at the fishing game once more. Peter thought he knew as much about fish and fishing as the next one and so he replies, "Master, we have toiled all night and caught nothing—But at thy word I will let down the nets."

He was tired, he didn't at all feel like going back to the deep water again. They had seined it through again and again. They had not sat still in the boat hoping that fish would come. They had worked at it. And they had kept it up all night. It did not seem reasonable or likely that anything would come of a new venture. But—he had great respect for the Master. He had great affection for him. He could not refuse a request or disobey a direction from that source. "At thy word, I will do it." And so out he pulled to deep water and down went the net.

What is that? The net is jerked at both ends and in the middle. Every cord in it is tense now with the weight of its new burden. They began pulling it in. Heavy? They had never felt anything like it. They kept heaving it in and the fish rolled out flopping on the floor of the boat until it was covered. More and more they came; big ones too and the boat was filled. Look out! it is dipping and about to sink and still the fish come rolling and flopping in. They call excitedly to their partners in the other boat in hailing distance. And that boat was filled. They had never seen anything like it. Surely the net must have been broken. No, they examine it and not a thread was broken. They are amazed. Peter is overcome and he falls at Jesus' feet, sobbing, "Depart from me for I am a sinful man, O Lord."

Ah! That was a great day for them all; never to be forgotten. And all because of one thing. Peter had faith enough to do what Jesus told him to do. Now that is about all there is to faith anyhow. Just faith enough to do what Jesus says do.

Doubts he had a plenty; confidence in his own opinion and his own knowledge of the sea; doubts as to whether this was worthwhile. He didn't expect anything to happen at all. Certainly he never looked for anything like this. Some people would say he didn't have any faith at all. Peter saw all this a little later on and was ashamed of it. His doubts and hesitation all came back to him. The manner of his reply to Jesus expressing these doubts and his own opinions in opposition rushed back to him a little later and condemned him as a sinful man. How foolish he had been, how wicked to question and doubt. He confesses it with sorrow and shame. He feels unfit to be in the presence of the Master.

But one thing saved him: he had faith enough

to do what Jesus told him to do; and Jesus honored that faith. Just doing what Jesus says; even when we do not see the reason; when we don't feel like it; don't want to do it; may not do it in good spirit. But do it because Jesus said do it. That is the genuine article of faith. He went against the flesh, against all natural inclination, against what he would call human reasoning. But at thy word, I will let down the net.

Many times we have gotten what we prayed for because we took Jesus at his word and prayed when we didn't feel like it. Many a time has God honored our effort and blessed our testimony, when we sought to lead some soul into the light, because Jesus had said "ye are my witnesses;" and we tried to do what he asked and expected of us.

Never mind the feeling; never mind the things that seem in the way. Don't stop because you cannot see what good it will do, or how it will do any good. Just do what he says. If we have faith to do that, it is the sort he honors. That is what faith is. Not some undefined feeling; not some avowal of belief in him as the Son of God; but the willingness to do what he says do. You put the water into the jars and draw it out. He turns it to wine.

THE SANCTIMONIOUS STRUT

Or Privileges and Perquisites of the Clergy

Jesus had a hard time with the professional religionists of his day. And he didn't lack much of making it hard for them. They misrepresented religion and could never understand him. Toward the close of his ministry their antagonism became acute. It was in the last week of his public ministry and after they had sought to entangle him in every way that in the hearing of all the people he said unto his disciples, "Beware of the scribes who desire to walk in long robes, and love salutations in the market places and chief seats in the synagogues, and chief places at feasts." And Matthew adds something about broad phylacteries and being called Rabbi.

And as we read it we couldn't keep from thinking of some Catholic priests and some Baptist preachers we have seen, and some of all other names all in between. How easily and unconsciously we put on airs, sanctimonious airs, and swell up when some flunky calls us "doctor," which is just another name for Rabbi. How quick we are to accept a preferred seat, proffered prominence, or maybe sometimes when it is not proffered. How sensitive we become about special recognition because of our clerical office.

God save us from the word clerical or clergy and all that it stands for. It is the old English equivalent of the word "scribe" which denoted a class between whom and Jesus was so little in common. It is born of a time when few people could write. The priests and their attendants could write and the "scribes" became a title of distinction and they made the most of it. So with the word clergy, which originally indicated that these people were the Lord's special inheritance. And they did not fail to take advantage of it. The word "parson" doesn't stand so well today. But there was a time when he was the chief "person," or parson in the community. And to use the language of the street he didn't fail to strut his stuff.

Most of us have been happily saved from the hightopped hat and the long tailed coat, which make very good "phylacteries" and "long robes." The white tie has gone the way of all the earth, being now seen only on railway conductors. Let us hope we may escape from the whole business of clerical attire, and the excathedra tone of voice.

But we haven't entirely gotten away from the chief seat in the synagogue passion and the desire to be the chief attraction in every show, and the demand for special privileges because we are clergymen or preachers. Now and then we hear of someone who thinks his merchant is under obligation to him to give him a discount because he is a preacher, when the merchant himself may not have as much income as he has, and certainly many poor people in his church do not. It's a mighty fine thing for a preacher to

be a man. It is excellent for him to be a self-respecting, good man. He can do much by being an example among men. But God save us from the man who makes capital of his clerical position. It would help religion for preachers to pay full value for what they get, and avoid pretentious bumpiness.

—BR—

BEFORE WHOM I STAND

Anyone familiar with Old Testament history recognizes these familiar words as the oft-repeated phrase of Elijah. Elijah was in many respects, the outstanding prophet of the Old Covenant, the one whom God used to stem the tide of idolatry in Israel in a time of national crisis. John the Baptist who introduced the kingdom of God and prepared the way for Jesus was the Elijah of the new era. The ministry of Jesus was of such a nature that some people said he was Elijah come back.

Such a man is needed in times when men have forgotten God and turned to the lure of the world. What produces a man of this type? What makes a true prophet of God? We have an idea that Elijah reveals the character forming factor in his own soul and life in the words which were so often on his lips, namely, "As Jehovah liveth, before whom I stand."

This is, of course, a form of oath, an oath in attestation of the truth of his message and in authorization of what he does. In Hebrews we are told that "an oath is final for confirmation." By this and on this we rest our case, our cause will stand or fall. Elijah began his testimony with this oath, "As Jehovah liveth before whom I stand." This is a good starting point for all of us. It is the basal fact in our religion, in our life, and must be the major premise in every preacher's message, "as Jehovah liveth before whom I stand."

The fact of God is the underlying principle of the universe. It is not an accident that the Bible begins with, "In the beginning God." He is the explanation as he is the cause of all things. The fact and the presence of God must be the most real, vital and outstanding conviction in a Christian's life. It is easy to assent to the truth of that while the vision of God is fading from our everyday world. Too much is it true that with us God has retired to the background. And of some it is said, God is not in all their thoughts. To Elijah God was an everpresent, everyday realization. This dominated his life and determined his attitude toward all else. A long time ago a young preacher living in a worldly environment came out of his room one day and said "I saw the Lord." You will read about the vision in the sixth chapter of Isaiah. Elijah lived in contact with him, though he lived apart from men, except as God sent him back with a message.

But we have not exhausted the significance of this phrase of Isaiah. When he said, "Before whom I stand," he showed his attitude toward God. You have seen a whole congregation of people stand when some eminent person is presented to them. They do this to show their respect, reverence, admiration for the one introduced. Whenever there is a real sense of the presence of God, the devout soul will assume the proper posture. That people do not kneel or stand when someone is leading a prayer is due to the fact that they do not have a realizing sense of the presence of God. Most of us would be struck dumb and motionless or fall prone on our faces if we, like John on Patmos, should see His face or hear His voice.

But there is more than reverence shown in this attitude of Elijah. "As Jehovah liveth before whom I stand," indicates the attitude of a servant ready to hear and quick to obey when God speaks to us. A private comes into the presence of an officer, he salutes and stands at attention, waiting the order and quick to obey. Elijah was ready to go and rebuke Ahab; ready to return to Cherith; ready to go to Zarephath; ready to summon Israel to Carmel, when God spoke. If we had more men and women with Elijah's sense of God and his readiness to answer his call the tide of worldly lust and prevailing sin could soon be turned.

WHERE? THE DRIFT AND SHIFT IN EVANGELISM?

(L. R. Scarborough)

Since John the Baptist preached on the hill slopes of Judea, soul-winning has been the big matter in Christendom! It still is. Sin is just as prevalent, rampant, deadly. The need of dying souls is just as great and pressing. God is just as loving, regnant, powerful and willing to cleanse. The Gospel is just as powerful. Minds need training, yes, and Christ inaugurated the movement back of all Christian education. Bodies need healing arts. But souls need saving. This is first, primary, pre-eminent, essential, necessary. I would rather die with a 100-year-old sick body and ignorant mind and go to Heaven than to live a thousand years well and wise and carry a lost soul into eternity. Evangelism is still our primary and pre-eminent task. Let Christianity not forget that! Christ, the world's supreme teacher, put soul-winning first, primary. Yet, he did not hold a revival in the same sense that John the Baptist did. He had no Pentecosts as did Peter. Paul held revivals, one for 3 years at Ephesus. Christ conducted continuous, educational, personal, perennial evangelism. Paul conducted steady, persistent campaigns for souls. Christ and Paul alike carried with them a peripatetic, theological, evangelistic Seminary, called and called out preachers and personal soul-winners, training them as they went about winning the lost. They both magnified evangelism and Christian education. Their evangelism gave passion and power to their education, and their education gave direction and power to their evangelism.

The Literary Digest and other magazines say evangelism has failed. This is far from the truth. Certain types of revivalism may be waning, but evangelism is not failing. Its method and program are drifting and shifting. Big, union, sensational types of revivals are on the wane. Professional evangelists are having hard times and their meetings are less frequent. But church revivals, pastoral and personal soul-winning, soul-winning in Sunday Schools, constructive, educational evangelism are not waning, certainly not with Southern Baptists. There is evident a steadier, saner, safer, more persistent and more consistent, more constructive type of evangelism among our churches. I believe in all types of soul-winning, revivals big and little, all types of evangelism, which have sanity, constructiveness, which honor New Testament truth and are under the Pentecostal power of God. I regret the waning of great revivals, the losses in evangelists. They will come back. These things go in waves and tides. The tide of revivalism will come back, I hope saner and more constructive. But, I thank God for a time of educational, personal, domestic, church, Sunday school evangelism. There are great advantages in the shift of the type of evangelism to the personal, pastoral, constructive, educational evangelism now prevalent and coming in. It avoids the extravagances, sensationalism, the losses and wastes of certain types of revivalism. It is steadier, more constructive, if less expansive. It is more enduringly dynamic and perennially worthwhile. It comes nearer saving the life as well as the soul. It has a better chance to direct and preserve the talents and utilize the service of the saved. God help us, whatever the shift or drift or losses or wastes, to preserve the spirit, passion, emphasis and power of soul-winning. Static conservatism will not conquer a lost world for Christ. Dynamic, passionate, missionary soul-winning aggressiveness, centered in Christ's Cross-Gospel pulsating, pushing, pressing the battle to the gates will save a lost world. My prayer is that whatever the losses, changes, shifts or drifts in method and men, we may preserve Christ's soul-winning emphasis and the New Testament passion for men in darkness. So a lost world gets Christ, slain and risen, that's the main thing. When evangelism fails, all is lost and nothing but Hell ahead. But Christ says of the failure of His Gospel—No never. Let's believe Christ and go straight ahead, winning and building. That's my doctrine.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

WHY SHORT

Some days ago a letter came from a good pastor. He wanted to know why the receipts dropped \$20,000.00 in April as compared with the receipts of April last year. In looking up the record, we found that his church, which is a very loyal one, sent in for April 1929, \$400.00 and for April 1930, \$200.00. Since writing him, a very handsome check has been received by the Board office from his church.

While our receipts are short of last year's in the sum of about \$5,000.00, yet the shortage does not seem to be due to the fact that a majority of the contributing churches are giving less this year than they gave last year. The shortage seems to be due to the fact that a smaller number of churches are contributing this year than last. In one district association there are thirty-four churches. Only fourteen of them for the first eight months of this year made any contribution to the denominational work. The number is considerably smaller than last year. In another association of twenty-four churches, eleven contributed last year. This year twelve have contributed, but as a rule the number of contributing churches is smaller. We wonder if this is due to the fact that churches are on the honor system this year, having been left to themselves to make their budgets and to fix their quotas.

THE REMEDY

One pastor has suggested as a remedy a church to church campaign for the purpose of presenting every interest supported by our denomination. His idea is that the pastors and laymen in the various district associations should take it upon themselves to see that a message on each interest shall be delivered to each church before the close of this Convention year, October 31. In addition to this that each church make a donation to the work either while the speakers are present or during some Sunday before the close of October. This is a splendid suggestion, and if the plan is carried out in every district association the results will justify the effort.

The Promotion Commission of the Southern Baptist Convention have suggested that pastors exchange pulpits during the fall months, and that each pastor preach on the denominational work, stressing the importance of liberal offer-

MISSISSIPPI WOMANS COLLEGE

The first week of the nineteenth session of the Woman's College has passed. We already have more students than we had last session at the close of the first semester. We have 50 more Freshmen than we had all last session. If we have any vacant rooms I do not know it. We have students representing 60 counties, 10 states and one foreign country. We are inspired to trust in God more and to work harder.

At two o'clock Wednesday morning, September 17th, our chapel was crowded with 2 Freshmen, upper classmen and friends of the college to witness the opening exercises. A dozen or more local and visiting pastors sat on the platform with trustees and faculty members. The scriptures were read by Rev. J. J. Mayfield, of Canton, and prayer was led by Rev. Bryan Simmons, of Laurel, and Rev. N. J. Lee, of Sumrall. An inspiring song service was conducted by Mr. and Mrs. M. S. Varnado, gospel singers, who have come to complete their literary work in the college. Enthusiastic talks were made by several brethren, introduction of new teachers followed and after the necessary announcements the nineteenth session began under the most happy auspices. The student body is a thoroughly rep-

ings to the co-operative work. This, too, is a good suggestion and has been very fruitful in other years. It is not a new plan, but one which has been tried. This is also a plan which will have to be worked out by the pastors within the various associations. The people will respond when they hear the proper messages. The churches are on their honor, and they will be honorable when given an opportunity accompanied by the necessary information. We must remember that the time is short; hence, we must work fast.

BAPTIST CREDIT

It has been in print that Baptist credit is inferior to that of another denomination and that this is due to the system (or the like of it) of the Baptist denomination as pertains to financial matters. As a matter of fact, Baptist credit has doubtless been too good. Some have at least been too free in the use of it. It is good for some that creditors have called a halt. Banks are not so ready now to lend money as they were two or three years ago. This is, however, not the first time such was true. About thirteen years ago, when Baptists were not contributing enough for educational work to pay interest on indebtedness, the Education Commission found it difficult to borrow money. The indebtedness at that time was far less than it is now.

But there is a way to make our credit good. One way is to be slow to use it, but since we have already used it extensively, the way to make it good is to pay our debts. Thirteen years ago almost as soon as we began to pay some of the principal, the banks were willing to extend credit. They were in no hurry to have us pay up, but we did continue to pay up until all of it was behind us, and ever since that time, until recently, Baptist credit has been all that we could ask for. The plan adopted thirteen years ago is the plan which will reestablish our credit now. A banker told the writer only yesterday that his bank was carrying as much paper of the denomination as it should carry. He is not uneasy about any of it. He has been one of the very best friends the denomination has had when money was needed, but there is a limit in all things, and many of our people who have the work at heart are in hearty accord with the banker's views. The best way to finance our work is to increase our contributions.

representative one. Hinds, Pike and Simpson counties are running neck and neck for the honor of the largest number of students—16 from each county. Louisiana, of course, leads the outside states, with 16 students.—At our first prayer meeting service 32 students joined the Immanuel Church by letter. The total number by letter is now 52 and by baptism one. There will be, perhaps, as many more.

The campus never looked more beautiful than now. Mrs. Johnson during the summer raised a sufficient sum of money to decorate anew all of the dormitory rooms. Many other repairs and improvements have been made and we feel "all dressed up" and are "going somewhere," too.

We want the Baptists of Mississippi to think of us, pray for us, work for us and come to see us. Money is scarce and hard to get but God's power and love are just as strong as ever. If we can but live so that He can use us.

—J. L. Johnson.

Attention Treasurer:—If your quarterly payment comes due in September, 1930, and you have not yet remitted to this office, please do so at once so that we can transfer your church to the

CONFERENCE ON PROMOTION

We, the undersigned, representing the Southern Baptist Convention, the Executive Committee of the Southern Baptist Convention, the Boards and Agencies of the Southern Baptist Convention, and the State Secretaries, were appointed in a joint conference held at Nashville, September 11, to make a statement to our Baptist Brotherhood concerning the spirit and work of this conference and to give the results of its deliberations which were later adopted by the Executive Committee of the Convention, thus becoming the official action of Southern Baptists and representing all departments of our Cooperative work. The spirit of the entire conference was one of harmony, hopefulness, and progress. The desire for the utmost cooperation in the promotion of Kingdom work was evident in everyone present. Frequently eyes were wet and voices trembled as together we faced the great problems that confronted us. We sat together in heavenly places in Christ Jesus. The actions taken and given below were unanimous in every instance.

I. Principles of Cooperation

1. Expenses Chargeable to the Whole Program.

For clearness and better understanding among our people, I suggest that these expenses be cared for as follows:

(1) **Administrative Expenses** shall consist of office rent, stationery and postage, the salary and expenses of the General Secretary, salaries of bookkeeper and stenographer, telegrams, etc. insofar as these are used for the whole Program.

(2) **Promotional Expenses** shall consist of the salary and expenses of field men employed to work exclusively for the whole Program, advertising and literature used to promote the whole Program, (which, in our judgment, would not include the salaries of editors, or subsidies to the state papers), the expenses of the W. M. U., and any other expenses incurred in promoting the whole Program, such as special rallies, etc.

(3) That these expenses be taken out before the funds are divided, which automatically prorates the expense on the basis of percentages as adopted by the states.

(4) While we recognize the items above, as the maximum, legitimate expenses chargeable against the Cooperative Program receipts, we heartily commend those states which give even more liberal consideration to Southwide causes included in the Program.

2. As to Division of Funds.

We recognize the 50-50 division as between State and Southwide causes as in general an ideal. However, there may be some states which can give more than the 50% to Southwide objects, and we urge that this be done wherever and whenever possible. On the other hand, there may be some states where local conditions make this impracticable at present. Where this is the case, we urge these states to make as liberal provision for Southwide causes as their circumstances will permit and to keep constantly before them the aim to increase their percentages to Southwide causes as soon as this is practicable.

3. As to Preferred Items.

It is our conviction that it is not a wise policy for any state to put any State cause in the general Program as a preferred item for any amount to be taken out of the funds of the whole Program. It would be wiser, in our judgment, for each state to face its local burdens frankly and in the light of its obligations to Southwide causes and to provide for state emergencies out of State funds. Further, we give it as our conviction that, after the State has fixed its ratio of division as between State and Southwide objects, every dollar of divisible funds should be divided on this ratio and that there should be no deviation from this principle. This will insure a finer spirit of cooperation among our people, and will inspire greater confidence in our Program.

II. Plans of Cooperation

First, We suggest that an immediate approach be made through the pastors to the churches of the Southern Baptist Convention in a personal letter written by President W. J. McGlothlin, this

letter to be followed immediately by a letter from the state secretaries. The basis of appeal in this letter to be the securing of our 1930 goals, state and south-wide; or where individuals and churches have not made pledges, at least an offering for the Cooperative Program which comprises our missionary, benevolent and educational agencies, state and southwide. It is our belief that such an approach will prove an effective way of reaching our people. The quickest way to the solution of our financial difficulties is the raising of our budgets, state and southwide. We are agreed that in all our cooperative work, the local church is the determining factor and the pastor is the divinely appointed leader. We suggest that a second letter go out from President McGlothlin and the state secretaries, emphasizing the privileges of world service in the name of Jesus and urging our people to increase the percentage of their gifts to the Cooperative Program in 1931.

Second, that we seek to arrange for an approach of the letters mentioned above. Our district associations will be in session throughout September and into November, as will the state conventions. Not only should we seek in such meetings to emphasize the raising of our 1930 goals, and the increasing of our gifts to the Cooperative Program next year, but we need to make constant effort to enlist the individuals and churches not now cooperating.

Third, that brethren be selected in each state, in conference with the state secretary, to keep before our people these appeals. Some states already have in operation such a plan.

Fourth, That during October and November an effort be made to cover the entire south with messages appealing to our people to secure in full their 1930 quotas, and to address themselves anew to the great missionary, benevolent and educational work of our denomination in preparation for the every member canvas for 1931 subscriptions. That these messages be sent forth in our denominational papers, the publications of the Sunday School Board and the Woman's Missionary Union, church calendars, the secular press, and radio. Pastors are urged to preach special missionary sermons during these months. We purpose to arrange for special radio broadcasts—one in October on the importance of raising our 1930 quotas, and in November another broadcast on the importance of making a success of the every member canvas for 1931 subscriptions with increased percentages for the Cooperative Program. Pastors now using radio are asked to cooperate in this effort. And we urge the importance of every state uniting in the exchange of pulpits on the second Sunday in November when pastors will be asked to speak on these great themes, this exchange of pulpits to be under the direction of the state secretaries.

Fifth, that the churches not now cooperating be approached in every measure of fraternal appeal. Our people should not be satisfied to stop in their enlistment effort until every church in the bounds of the Southern Baptist Convention is sharing in the blessed work of bringing in the kingdom. We further suggest for the consideration of the brotherhood a program of information be laid out, looking to the publication of a series of study course books on our denominational life, state and southwide, and that a persistent campaign of information be pursued.

(Signed):

—W. J. McGlothlin, Southern Baptist Convention
Louie D. Newton, Executive Committee
John R. Sampey, Southern Bap. Conv. Agencies
Charles A. Jones, State Secretaries Assn.

—BR—

The Republican Convention of Texas adopted a plank in their platform calling for strict enforcement of the federal and state prohibition laws.

—BR—

Will you join the people of Clinton in daily prayer for the blessing of God on the meeting which begins in the church there Sunday. Dr. W. T. Lowrey, who now makes his home in Clinton, will preach during the meeting. A large number of our young men and young women are gathered here, who will be leaders in religious work and civil life in the years to come.

STUDIES IN DANIEL

(By L. D. Posey, Itta Bena, Miss.)

Chapter Three—Introduction

1. In chapter two we saw how God revealed the future to Nebuchadnezzar through a dream which he caused the king to forget. Then he gave his servant Daniel, in answer to prayer, not only the dream, but the correct interpretation of it. In this dream, as we have seen in our study, was given a synopsis of Gentile political world power till Jesus comes again.

Through this dream and its interpretation Nebuchadnezzar was also shown the wisdom of God. It was shown that God not only knows the future, but that he can communicate that knowledge to his servants to the extent that they can make known to their fellowmen things that are to be in the distant future. This is a clear proof of the divine inspiration of the scriptures. Then "the king answered unto Daniel and said, 'Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.'" Dan. 2:47. Thus the king recognized the wisdom of God, but not his power. This we will find he learned by the incident which we study in chapter three.

2. In chapter three we also see the egotism of unregenerate human nature when granted special temporal or material blessings. Instead of producing a spirit of humility and gratitude, it often has the opposite effect. Such has been the case with our own nation. Not even the Jews in their palmiest days had such blessings bestowed upon them as have come to us. But what has been the result? Instead of a people humble and consecrated we are arrogant, boastful and self-centered, worshipping a trinity of gods,—gold, fashion and pleasure. It was also the case with Nebuchadnezzar. When told he was "that head of gold" his pride lifted up. But for the present let us study the great truths revealed in this chapter.

I. With the Rise of World Power Is the Rise of World Religion

Religion is that mystic power that binds men together as with bands of steel. That holds when all else has failed as is evidenced by both Judaism and Christianity. Romanism and Mohammadism are also examples of systems of religion used to give strength to efforts to attain political world power. The binding effects of religion are much the same, however attained; but Judaism and Christianity have never sought extension by force of arms, while both Romanism and Mohammadism have gone the limit in the use of physical force for the extension of their systems of religion. If we had no other proof, this of itself is sufficient to show which religion is of man and which of God.

Nebuchadnezzar was not a fool. He knew that to hold his people together as a nation and send them forth "conquering and to conquer," they must have one and only one religion. To accomplish this, he had erected in the plain of Dura a great image of a man, and made of gold. This he required all his subjects to worship. But there were three that refused to obey his command. Of all whom the world would now regard as under obligations to obey the slightest known wish of the king, these three Jews were the most heavily indebted. Belonging to a despised race, but lifted by the king to a position of distinction and honor, common gratitude would dictate their obedience. But to God's servants conscience is more powerful than gratitude. They knew that disobedience to God and the worship of idols by their people in Palestine were the cause of their bondage. With that knowledge in mind, these three Jews were ready to die rather than fall down before an idol. Let us pray God to give us more men like them now.

Before passing from this division of our study, let us note some practical truths:

1. Here Nebuchadnezzar is a type of the "little horn" of Dan. 7-8, who is the same as "the man of sin" in II Thess. 2:8-10, and the "beast" of Rev. 13:1-8.

2. The effort to have all people worship the image erected by Nebuchadnezzar is a foregleam of the world religion at the close of the gospel

dispensation, and which will head up in the man of sin who will demand that all worship him and his image which will be placed in the Jews' established place of worship where the Levitical regime shall have been established by the Jews when returned to Palestine, and which will constitute "the abomination of desolation" spoken of by Jesus in Matt. 24:15. We can see this spirit rising now in the Y. M. C. A. in union meetings, the union of denominations, and "The Federal Counsel of the Churches of Christ in America." May the Lord pity us.

The term used in the last of the foregoing organizations named, implies that all organizations called "churches" are equally scriptural. The proponents of that organization seem never to have learned the difference between "a church" and "a New Testament church." I thank God that he has seen fit to call me to serve "a New Testament church."

3. There were two fatal mistakes in Nebuchadnezzar's scheme: (1) Only God is to be worshipped. Of course, that means the persons of the Trinity, the Father, the Son and the Holy Spirit. To worship any other person or thing is idolatry. (2) Human conscience must be free and accountable to God only in matters spiritual. No human agency can come between God and the worship due him from his creatures. No need of priest, pope nor potentate.

II. The Standard of Faithfulness

As we look at this incident in Jewish history and apply present customs, we can see where expediency might have divided a number of avenues of escapes for these faithful Jews:

1. They might have reasoned that since God knew their hearts, they could bow before the image, but at the same time worship God in spirit. That is the argument of those who observe the Lord's Supper when administered by other than New Testament churches, or receive immersion at their hands, or hold membership with them. But for these Jews to have done that, would have been to act the hypocrite; and God, men and devils despise hypocrites. God does not want his people to act the hypocrite under the pretense of serving him.

2. These Jews might have reasoned that it was no use to raise a disturbance and risk losing their place and power when to do so would not stop the sacrilege. That is the way many churches and pastors reason now, and by which they try to justify themselves in retaining in membership those whose lives are hindrances to the cause of Christ. God is not so destitute of men and means by which to carry forward his work. The standard erected by these Jews is the only one God will honor: namely, faithfulness to him whatever the cost. God can and will protect us as long as he needs us in his cause if we are faithful, and will take us to himself when our work on earth is done.

3. These Jews are a type of the faithful remnant so often mentioned in both Testaments that will be at the close of the gospel age, and who are seen in Rev. 7:1-8. The fire of Nebuchadnezzar's furnace into which these three Hebrews were cast, may also be a type of the tribulation through which many of God's people will have to pass just before Jesus comes.

III. The Value of Correct Teaching in Early Life

In the first chapter of Daniel we studied the value of correct teaching in early life, so we need not repeat it here more than to urge it, and ask if we have so taught our children that when they are tried they will die rather than disobey God, or compromise with the evils of the world. If we have not so taught them, the blood of their souls may some day be on our hands. After all, the home is the foundation for correctly teaching the truths of Christianity and righteousness in living.

IV. The Reward of Faithfulness

Three men bound hand and foot were thrown into the furnace heated one seventh more than was the custom, but soon four men loosed and walking were seen in the furnace, "and the form of the fourth is like the Son of God." Dan. 3:25. Here three truths stand out in boldness:

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

How People May Be Led to Pay What They Promise

A large number of people do not wait for someone to lead them to pay what they promise for the support of the church program. Because of their love for the Master, they contribute regularly, cheerfully and voluntarily. Others, however, act quite differently. They have to be led to pay what they promise.

In leading people to pay what they promise, the following should be done:

1. Show a personal interest in them.

Nothing can take the place of personal interest. A young man and woman may be engaged, but if she should learn that he didn't care anything for her, but was wanting to marry her solely for her money, she would break the engagement and refuse to marry him. And even though the members of a church may pledge themselves to support the church program, if they should be led to believe that the church doesn't care anything for them, but is interested only in the money they give, many of them will refuse to pay what they promised. On the other hand, if they are convinced that the church does care for them and is vitally interested in their personal, spiritual welfare they will, if possible, pay what they promise.

The church whose leaders major on money need not expect to secure either the cooperation of her members or their money. On the other hand, the church whose leaders major on men, and enlist and develop the spiritual lives of the members will find that when she wins her members to the service of God she secures both their cooperation and support. If, therefore, a church would lead her members to pay what they promise, let her first win them, develop them and enlist them in the Master's service.

2. Keep them properly informed.

People will support church and denominational work more liberally when they are interested in it than when they are not interested in it. A person cannot, however, be interested in a thing about which he knows nothing; but the more he knows about a thing, the more interest he will have in it. If, therefore, our people are not informed about church and denominational work, they will lose interest in it, and if they lose interest in it they will ultimately refuse to finance it. One of the best ways, therefore, to lead people to pay what they promise is to keep them properly informed about all phases of church and

denominational work.

All some members seem to know about denominational work is that it is in debt. That seems to be the limit of their denominational information. If our denominational work is in debt, the members should know it, but if we preach nothing but debts to them we will do them an injustice, because they need to know more about the work than the mere fact that it is in debt. If we are in debt, the members should know why we are in debt. They should also know about the result of our work throughout the world. They should know about the opportunities that are confronting us. They should know that Christ is commanding us to go forward with His work, that God is waiting to lead us in His work and that the Holy Spirit is ready to endue us with power for His work. They should know that the world is challenging us and that the dead in Christ are watching us (Heb. 12:1). They should know all about our work, and when they know about it they will, if saved, be interested in it, and when they are interested in it they will support it.

3. Make financial reports to the church.

Unless the members are led to think intelligently about the church and her program they will lose interest in it and ultimately refuse to support it. They cannot, however, think intelligently about the church unless they are properly informed about the church and her work. The only ones who can properly inform them about the finances and the financial needs of the church are the treasurer and financial secretary. In order for them to properly inform the members it is necessary that they,

(1) Keep proper and accurate records of

A. Each individual's gifts.

Their records should show the name of each contributor, the amount pledged, the amount of each offering and the day on which each offering was made.

B. All the money received.

Their records should not only show the amount of each individual's gifts, but also the money received from other sources and the dates on which the amounts were received.

C. All the money paid out.

Their records should show to whom it was paid, for what it was paid and when it was paid.

The Improved Record System may be used to advantage in keeping such records.

(To be continued)

—BR—

BOOK REVIEW

—O—

Wild Wind, by Temple Bailey, published by the Penn Publishing Co., of Philadelphia, is an intensely interesting love story of a girl who remains true to her convictions of duty. So constituted that she cannot accept happiness at the expense of the happiness of others, Jacqueline furnishes us with such a picture of gay courage, lovable strength and sympathy as to hold the interest to the last word. The author has the gift of making her characters live and breathe so that the reader feels the various experiences with the heroine. Therefore, it is a real joy to find that her unselfishness is rewarded and that there is one who has been just as faithful to her as she has been to that rather selfish and demanding, though very helpless family of hers. A thoroughly fascinating story of an unusual and lovable girl.

—BR—

Dr. R. P. Mahon, for several years in the Baptist Bible Institute, becomes president of the Preachers School at Pineville, Ky.

—BR—

Our Sunday School evangelist, E. C. Williams, had a class of 24 in training at Mound Bayou. There are no white people in the town.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

President, Mrs. A. J. Aven, Clinton

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Message from Grace Wells

When our District Meetings were in session we had the privilege of having with us in the state two missionaries home from China on furlough—Miss Irene Jeffers in the northern end of the state and Miss Grace Wells in the southern end. The following letter comes to us from Grace as she was enroute to China. It was mailed in Honolulu:

On Board Taiyo Maru, Aug. 25, 1930.

Dear Miss Lackey:

As I start on my trip back to China I look forward to the friends I am soon to see; and then my mind goes back to the ones I am leaving behind. As I review the year I have just spent in my dear home land, one of the bright spots is the visit I made to Mississippi. Those Meetings I attended with you were so inspiring. I wish I could write a personal letter to each one who was so lovely to me on that round. But since I won't be able to do that, will you not pass on to them my love? I am convinced that with women like those I met who are praying and working for the advancement of the Kingdom, that it cannot fail; it can but succeed.

I shall land in Shanghai on Sept. 13. I hope I can go right on up to Chinkiang; but in case conditions are such I cannot, I shall have to "fill in" in Shanghai until I can go.

Yours in His service, Grace Wells.

Some "Brazilian Sketches"

Our first sight of Brazil was of the coast line in the North just after we had crossed the Equator. But the first land we set foot on was a thousand miles down the coast. Rio, the capital, is in South Brazil; it is a city built around a magnificent bay with huge mountains meeting the ocean. It is the most wonderful combination of ocean, mountain and city that the wildest imagination could picture. Some scenes we can never forget. Driving for two hours or more back into the mountains, we came suddenly one afternoon upon a promontory from which the whole bay and city lay before us. From a center down upon the bay shore out between the ridges of mountain ranges the city lay within the folds of the mountains, encompassed about with ever higher mountains. It is a city of two million people and we could see very nearly the whole of it, twenty miles or more from one side to the other with suburbs farther still, hidden behind the ranges. We ate our supper that evening on a little plateau from which we could see the brilliant sunset sky over the city, and then came down the mountain-side after the lights came on in the city. It was a sight of breath-taking beauty—one that words cannot describe. Like a giant diamond necklace the city lay between the mountains, the bay line an enormous pendant to the encircling brilliance.

Another unforgettable day we were down town in the rush hour, caught in the throngs of people that pour continually through the streets of this city that is the nerve center of South America. Some streets are prohibited for vehicular use, being given over entirely to pedestrians. There are beautiful shops, with the goods all displayed at the front, very little of our type of shops being seen. We went to the great market where the whole city comes to buy food and fruit. One could wander for hours and never grow tired of the sights there, the strange vegetables and fruits, the bargaining, the delivery boys with their huge baskets waiting to be hired, filling

their baskets with your purchases, placing them on their heads and then solemnly marching behind you to your home; the bird shops, and animal stalls, the meat markets with every piece of meat hanging up in full view of the purchaser and also in full access to all the dust and flies; the chickens penned in great baskets of woven splints—all make it a place of never ending interest to an American eye. Mrs. Bottoms found a beautiful black and yellow bird she wanted, while my "find" was a little red monkey that I longed to take home to St. Louis with me. But knowing now what we know of boats and trains in South America we are not taking on any live stock as baggage. In every city where we have been we have visited the markets for there we see more of the products of the country and of the people, too, than anywhere else. The most primitive market was in Bahia. Along a beach where the boats landed from another section of the city, the Negro women sat beside their little bowls of meat, potatoes, or other produce and patiently waited for customers. Here, one had a wooden basin filled with liver, there, were onions, while another had oranges. One walked between them and around them hunting for what one wanted. That is, the others did—I confess I wanted none of it when I saw the flies and the nearness to the earth of the whole offering. But alongside the beach were the primitive boats of the Bahianos, hollowed out logs, with a sail and oars, and from a distance the scene had all the enchantment of the quaint and picturesque. You forgot this a bit when you got near enough to smell—but one must not spoil the picture!

In Rio we got our first sight of the peddler that we have found everywhere. We heard him before we saw him. Early on our first morning someone came up the street crying in a loud and well developed voice his call for purchasers. This man came to be an old friend during our stay; we could almost set our watches by him. He had brooms and brushes of all kinds. Everywhere one sees the men with trays, boxes and baskets of wares of all kinds on their heads, calling out their bargains as they walk the streets. In Bahia this was varied by the sight of the Negro women sitting on the curbing with little bowls of various articles for sale. In Bahia also we saw the custom of carrying everything on the head in its extreme. The Bahiano will carry nothing in the hand that can be put on the head. I even saw a stately Negro woman going down the street one day with her pocketbook on her head! In Bahia also we saw more donkeys than in any other place. They are the universal beasts of burden in Brazil. In Bahia they are everywhere, doing all the work of the city. With huge baskets fastened on each side, or trays of wood, or panniers they trudge up and down the steep streets beaten by their drivers, trotting along with a kind of patient persistence that makes one sorry for their lot. One of our friends remarked that he could think of nothing worse than to be born a donkey in Bahia. A recent law has bettered this lot, prohibiting the use of the long leather whip that has since time immemorial made the donkey's life utter misery in this city. This same law provides for a graduated extension of street zones along which the donkeys cannot be driven. Withing about two more years the donkeys will be seen no more on the streets of Bahia. It will lose most of its picturesqueness, but perhaps be better for the traffic and for the donkeys.

Beginning in Rio we made the acquaintance of many delicious new fruits. A bowl of fruit in our room was a constant invitation. Mrs. Bottoms selected a delicious looking yellow fruit one day, peeled and began to eat it. It was unknown to her but she soon learned one thing about it. It must be eaten "according to Hoyle." If bitten into as we do an apple it smears a sticky paste on the lips and inside of the mouth effectually closes one up. She went around all "stuck up" for some time until liberal use of cold cream removed the glue. We made inquiry and found the right way to eat it—we dipped it out with a spoon as one eats a melon and then we could manage the sticky morsel in fine style. In Recife, the center of North Brazil, we found many delightful new fruits and a nut, the nut growing out of the stew end, while the fruit hangs much like a plum from the stem. The nut is delicious as some of you know, while the fruit makes a very fine marmelade or jelly. Here, too, are the mangoes at their best in season, the mamay, and the far famed Bahia oranges, the original seedless oranges that have made California famous. It was slips from these trees of Pernambuco and Bahia that gave California her start.

We have visited five centers of population, finding something different and unusually interesting in each one. Rio is the cosmopolitan city, Brazilian in its character, with definite Portuguese stamp. As you know, the Brazilian nation is a mixture of the three main blood strains, the Indian, the Negro and the Portuguese, with some sections strongly marked by other European nationalities, and in this Southern part from which this letter is written, thousands of Orientals. We visited one of the beautiful historical paintings. One of these paintings was a representation of the birth of the nation's flag. It showed the three races bringing their contribution, and the guide commented very simply, "Every Brazilian is either an Indian, a Negro, or a White man—or all three!" That is true and one gets used to it after a while. The sober thinker must foresee in the future something new under the sun here in Brazil, a race of people in which the mingling of three races have actually taken place. Brazil is a Melting Pot that really is melting down the races that come to her and fusing them into a new people, a new race. (To be continued)

—BR—

The National W. C. T. U. reports that so-called petitions of women to Congress urging the repeal of the Eighteenth Amendment are faked, these "petitions" being pure propaganda and never reaching congress.

—BR—

A new book from the press of Fleming H. Revell containing hitherto unpublished articles by Dr. B. H. Carroll on the Inspiration of the Bible, will soon be ready for distribution and ought to have a wide reading.

—BR—

If every reader of The Baptist Record would send us one new subscription during the month of October we would be able to place the paper in a good many homes not receiving it at this time. May we count on your help?

—BR—

The suggestion has been made by some of the brethren that we need a day of prayer preceding our State Convention in November. The editor has made this suggestion in previous years. It is not laid before the brethren. If you feel that this is needed in our work you may speak out.

The Baptist Record

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P. I. LIPSEY, Editor

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1918, at the Post Office at Jackson, Missis-
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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
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Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
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over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Calhoun County

It was the profitable pleasure of
the writer, in company with Dr. R.
B. Gunter and Hon. G. E. Denley,
to attend the annual meeting of the
Calhoun County Association one day,
Sept. 16. The body met with Mace-
donia Church, two miles north of
Calhoun City. S. E. Carter was re-
elected Moderator, A. E. Dye, Clerk
and A. L. Roane, Treasurer. Visitors
were recognized: Dr. R. B. Gunter,
G. E. Denley, J. M. Metts, A. B.
Hill, L. E. Roane, all from Yalo-
busha, W. C. Stewart from Chicka-
saw, O. C. Miller, from Baptist Or-
phanage.

Rev. J. M. Spikes, of Derma,
preached a fine sermon from Acts
5:20—"Preach The Words of Life."
Morning devotional was conducted
by L. F. Dorroh and the afternoon
by E. T. Putnam. Report on Mis-
sions was read by H. W. Hannaford,
of Pittsboro, and discussed by Dr.
Gunter, J. M. Spikes and the writer.
Prof. O. C. Miller, Supt. of the Bap-
tist Orphanage, delivered an address
on behalf of his big family, 240
in number.

The most of the churches were
represented. A goodly number of
baptisms was reported. Contribu-
tions to the cooperative work was
much less than last year. Rev. R. B.
Patterson, the new pastor at Cal-
houn City, was away in a meeting in
New Orleans and was represented
by Mrs. Patterson. The church fed
the visitors well and everybody
seemed in good spirits. Because he
is serving Pittsboro Church in the
association, the writer was a mem-
ber of the association. He enjoyed
the day with these brethren and sis-
ters and sorry that he could not be
there the second day.

Coldwater—DeSoto

This scribe also had the pleasure
of one day with the DeSoto saints as
they assembled at the Coldwater As-
sociation at Hernando on Sept. 17th.
He accompanied Dr. Gunter there
also. All of the eleven churches
had a representative with the ex-
ception of possibly one. The church
was full and interest good.

Deacon J. S. Barnett, of Eudora,
was elected Moderator, Pastor C. C.

Weaver, of Hernando, Clerk, and
Bro. T. P. Flinn, Hernando Banker,
Treasurer. Visitors: R. B. Gunter,
R. L. Breland, C. F. Hinds, E. Z.
Newsom, Blytheville, Ark., M. D.
Jeffries, Memphis Baptist Hospital,
O. C. Miller, Baptist Orphanage.

Rev. Joe W. Newson, new pastor
at Eudora, preached a good sermon
from I Cor. 3:9—"Cooperation."
That has been the keynote in most
of the associational sermons this
year seemingly. A superb dinner
(not a lunch) was served on the
campus of the church at the noon
hour. Those DeSoto ladies are good
cooks also. It was good to be there.

The afternoon devotional was con-
ducted by R. L. Breland. The mis-
sion report was read, State Mis-
sions, and Dr. Gunter brought his
usual inspiring message on the sub-
ject. He is telling cold facts, some
of which may sting a bit, for many
of the churches of our associations
are behind with their giving this
year. Prof. O. C. Miller was pres-
ent and represented the Orphanage.

The pastors met were C. C. Weav-
er, of Hernando, W. W. Grafton, of
Coldwater, J. W. Newson, of Eudora,
and N. A. Spencer, of Horn Lake.
The Emerson brothers, Dr. A. L.
Emerson and Deacon Charlie Emer-
son, two of the leaders of Hernan-
do church, were busy making every-
body welcome and happy. Prof.
Jones and Deacon Flinn also were
looking after the welfare of the vis-
itors. In fact, everyone there seem-
ed to be engaged in helping others
to enjoy the day. It was good to
be there, not only at dinner but all
the day. Bro. Spencer was listed to
preach the doctrinal sermon at night
and a good program was announced
for the next day, but we could not
stay.

Pastor R. B. Patterson, of Cal-
houn City, has just closed a two-
weeks meeting with Grace Baptist
Church, New Orleans, where Dr. W.
J. Clarke is pastor.

Rev. W. W. Simpson finished the
course at Mississippi College last
June. He is open for church work.
He can be reached by letter at Big
Creek, Miss.

Glad to meet Bro. Will Gooch at
Hernando. He has been in very
poor health for some time but is

rapidly gaining his strength. He is
a splendid teacher.

The Baptist Church at Bruce, Cal-
houn County, is contemplating going
to half-time services next year,
build a pastorium and locate a
preacher there. This church is but
a few years old, has been served by
Rev. J. R. G. Hewlett and has done
a fine work.

Rev. J. W. Newson is at present
located at Tunica. His wife is in
very serious health. As soon as
conditions will allow he is to locate
at Eudora, DeSoto Co. He recently
came to us from Tennessee.

Rev. C. F. Hinds, pastor at Tunica,
attended the Coldwater Association.
He has been in the hospital for some
time and has not sufficiently re-
covered to carry on his pastoral du-
ties yet, but he hopes to be on the
job soon. May it be so.

We missed the presence of Dea-
con A. A. Bruner at the Calhoun
Association. He has not missed a
meeting of this body in years and
was elected a messenger to this
meeting but his health is uncertain
and failed this year. It is with re-
gret that we note the passing of
such men as Bro. Bruner. Eternity
alone will reveal what he has done
for his Lord.

Glad to report that Sister R. B.
Gunter is much improved and we are
all hoping, praying and feeling that
she will soon be well again ere long.
Her usefulness in the Kingdom
work is measured only by her
strength. "She has done what she
could."

It seems that the Lord is laying
his hand upon more of our fine
young men to preach His gospel
these days. The recent issue of the
Record gave account of four who
have been recently licensed or or-
dained: Bro. T. S. McGee was or-
dained by the Philadelphia church;
Bro. Arthur T. Engell was licensed by
Marion Church, Bro. Robert E. Mc-
Pheeters was licensed by the Pitts-
boro Church. Surely a revival is
on the way, yea, is already here.
Lord, let it be so.

That was a splendid report from
Pastor L. S. Cole, of Marks, of the
work done this Summer in and
around that city. One hundred
eighty-two baptisms on one field is
indeed a remarkable thing, and it
shows what can be done when a
church and pastor cooperate and
give themselves to the work of the
Lord. That is like a page from the
Acts of the Apostles. Let others
do likewise. The Lord still lives and
will honor his word prayerfully pro-
claimed.

MY SUMMER REVIVAL MEETINGS

(By W. P. Davis)

It has been my very great pleas-
ure to assist in three revival meet-
ing campaigns away from my own
field during the summer months. The
Lord poured out His Spirit in each
of these meetings, and the people
were drawn closer to Him.

My first meeting was with the
East Columbia Baptist Church, Col-
umbia, Mississippi, where Rev. E.
N. Wilkinson is pastor. He is a
pastor whose heart is in his work,
consequently the church is develop-
ing spiritually and materially. Due
to prayer, cooperation, and the most
earnest efforts of the good pastor

and his people the meeting was a
blessing.

From East Columbia I went to
my own field for two meetings—
Beulah, Brownsville, Mississippi, and
Fannin. Rev. A. J. Darling, Cord-
ova, Alabama, led by the Spirit of
the Lord presented Jesus as the only
remedy for the sin of man. Souls
were saved and the church revived.
The meeting at Fannin was a great
blessing to the church. Brother E.
N. Wilkinson was at his best, and,
by his reliance upon God for power,
he preached church-reviving and
soul-winning sermons.

Leaving Fannin I went to Fulton
Bridge Church, Hamilton, Alabama,
to conduct my fifth revival meeting
with the church. The people were
ready for the meeting, and at the
very first service God gave us his
Holy Spirit to lead in the meeting.
Upon the last service of the cam-
paign the preacher was invited to
return for a sixth meeting.

Upon saying "good-bye" to the
Alabama people, I turned my car
for the Center Ridge Church, New-
ton County, Mississippi. Here, for
a second time, God blessed the
preaching of His word. "Souls were
added unto the Lord and the church
drawn closer together."

Back to my own field, Antioch
Baptist Church, the only function-
ing rural church in Warren County,
with Brother Wilkinson to assist me
I found a church ready for a meet-
ing. Brother Wilkinson led the
church to the Cross for a spiritual
blessing. At the close of the meet-
ing he was invited to come back to
conduct a second meeting.

My last meeting was at Science
Hill. The pastor did the preaching.
Seemingly the meeting was a suc-
cess. Remember me in your prayers.

*Healing
Humanity's
Sins*

A True
Hospital
Story

This Hospital has been in op-
eration four and one-half years.
It has paid all its operating ex-
penses from the beginning; has
paid a creditable sum on the
capital debt; and given thou-
sands of days of free service to
the deserving poor.

What more could be asked of a
denominational agency?

Every dollar we get from the
Cooperative Program is paid on
the capital debt. Support the
Program and you help us.

Louis J. Smith

SOUTHERN BAPTIST
HOSPITAL
New Orleans, Louisiana

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.
Louisville, Kentucky

FEATURES

An environment Conducive to
Spiritual Growth, A Happy
Wedding of Religion and
Learning in Genuine Christian
Scholarship, Opportunity to
Consider Truth Under Safe
Guides, A World-Famous Fac-
ulty of Sound Christian Think-
ers, World-wide Christian Fel-
lowships, A Great Evangelist-
ic and Missionary Program
and Impact, A Comprehensive
Curriculum, Practical Work
and Pastoral Opportunities, A
Central and Accessible Loca-
tion, A Large, Well-equipped
Library, A Campus of Natural
Beauty and Architectural
Charm, World Prestige, Etc.

The Sunday School Department

SUNDAY SCHOOL LESSON

Sept. 28, 1930

THE GREATNESS OF THE GOD- FEARING (Review).

Golden Text... The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do his commandments: His praise endureth forever. (Psalm 111:10).

For our sketches of Abraham and Jacob we are indebted to that part of Genesis which records beginnings of Jewish history. The genealogies reveal not only Israel's ancestry, but also its place among the nations. The first great patriarch was Abraham. By divine call he migrates from his native Ur of Chaldea to Haran, and thence to Canaan, where after many stirring experiences, he dies and is buried. Isaac succeeds him in the story, with a life uneventful in the main and spent chiefly at Hebron. Jacob follows with a graphic career, moving from Hebron to Padden-Aram, back to Canaan, and finally to Egypt. Of the sons of Jacob the most prominent was Joseph, who, despite fraternal jealousy, slavery in Potiphar's house, and confinement in the Egyptian prison, became the leading courtier in Egypt, and eventually died at a good old age, with his kindred settled in the best of the land around him and forming into a mighty nation.

For our sketch of Moses we are indebted to Exodus and Deuteronomy. In the first we have a sad picture of Israel in bondage with its male infants being drowned and its men emaciated by the forced labor system. Moses appears and after a wonderful infancy spends forty years each at the court of Pharaoh and in the land of Midian. Eighty years of age he is called at Horeb to deliver his countrymen from servitude. In the second we have Moses' farewell which was marked by a charge to Joshua the successor, the composition of his peerless song, and his parting benedictions upon the tribes of Israel. From a later hand we have the account of his death and a eulogy upon his life.

The story of Deborah is one of the six great deliverances recorded in Judges. Othniel delivered Israel from the Mesopotamians; Ehud from the Moabites; Deborah (and Barak) from the Canaanites; Gideon from the Midianites; Jephthah from the Ammonites; Samson from the Philistines.

The story of Naomi and Ruth is embodied in the idyl of Ruth which tells of the ten years' sad sojourn of a Bethlehemite family in Moab, the return of the widow Naomi with her widowed daughter-in-law Ruth, and the events leading to the marriage of Boaz and Ruth whereby the heroine of the story becomes the ancestress of David.

In First and Second Samuel we found the stories of Hannah, Saul, Jonathan and David. The answered prayer of Hannah, terminates in the fulfilment of her vow, and little

Samuel is dedicated to the Lord in the sanctuary at Shiloh. The ministry of the child, his call and popularity, prepare the way for him to become the head of Israel on the death of Eli, during a defeat by the Philistines. Having wisely judged Israel for many years, he became too old for active service and the people requested a king. Thereupon Saul was anointed and elected; then Samuel, with popular good will and heavenly attestation, retired from the judgeship of his people. The first monarch begins auspiciously by victories over the Philistines, Moabites, Ammonites, Edomites, and others. But his disobedience in the war against Amalek won the prediction of his overthrow. The youthful David is privately anointed as his successor by Samuel. Thenceforward the son of Jesse comes into prominence, winning alike the envy of the king and the admiration of the people. Years of royal persecution followed, with thrilling experiences on the part of David and his men. Finally, in a war with the Philistines, Israel is defeated, and Saul dies a suicide on Mount Gilboa.

We take our lesson on Josiah from the two books of the Kings in which we follow Israel to the height of its glory and then downward along the path of disunion to national overthrow. The Southern Kingdom to which Josiah belonged survived the Northern by 135 years. During this time it was ruled by seven kings, all like their predecessors of David's line. Their foes successively were Assyria, Egypt, and Babylon. Before the last under Nebuchadnezzar Jerusalem fell in 586 B. C. and its inhabitants were carried away to captivity in Babylon.

To the book of Amos we are indebted for what we know of Amos the prophet. A contemporary of Hosea though a native of the village of Tekoa, twelve miles south of Jerusalem, he prophesied at Bethel, in the northern kingdom. He did not belong to the prophetic class, but was a shepherd and dresser of sycamores. His denunciation of Israel's guilt aroused opposition among a false priesthood and an impenitent people. When he predicted the downfall of the dynasty of Jeroboam II, he was accused of treason and stopped in his work. The closed mouth, however, found expression through the unfettered pen, and in the prophet's writings we have recorded the guilt of the nations, the denunciation of Israel, and the visions of doom. Finally, the light breaks forth for a moment in promise of a brighter day.

To the book of Jeremiah we look for our story of the prophet. Between the ministries of Isaiah and Jeremiah there was an interval of seventy years. Of priestly descent and consecrated to God before his birth, Jeremiah was the son of Hilkiah, a resident of Anathoth, near Jerusalem. Beginning his ministry at his paternal abode about 625 B.

C., he soon removed to Jerusalem, where most of his life was spent. Never marrying, his one thought was of civic and religious duty. But for the stinging rebukes he was authorized to utter, which cost him a struggle with a natural timidity, he would have been highly esteemed. As it was, he was at one time put in the stocks by Pashur, the priest, at another time his roll was consumed by King Jehoiakim, and at the fall of Jerusalem he was languishing in prison. Favored by the victors, he was permitted to remain in Palestine with Gedaliah, the newly appointed governor. After a time there was an insurrection, in which Gedaliah was slain, and Jeremiah was taken by the insurgents to Egypt, where his remaining days were spent. After a ministry of at least forty-one years, extending through the reigns of the last five kings of Judah, embracing the siege and destruction of Jerusalem, and terminating in Egypt, Jeremiah is said to have died at Tahpanhes by the hands of his countrymen.

In the book of Jonah we have the story of the prophet. A native of Gathhepher, just north of Nazareth, he lived in the reign of Jeroboam II. His prophetic work was first to predict the success of Jeroboam's armies, and, secondly, to preach to Nineveh, whither he was sent not merely for the conversion of Nineveh, but also to show that God's purpose of grace was not limited to Israel alone.

—BR—

SUNDAY SCHOOL LESSON

For September 28, 1930

(Prepared by L. D. Posey,
Itta Bena, Mississippi.)

Introduction

It is not easy to teach satisfactorily a Sunday School review lesson, and more difficult to write one for publication in a weekly newspaper. The editor can ill afford space for more than fifteen hundred words, and it requires real ability to express thoughts helpful for the reader in such few words, when those words are devoted to the study of twelve such characters as we have had during this quarter's lessons. I have already used more than seventy words, but said nothing.

Now, reader, look back over the lessons for the quarter, and you will see that Abraham, Jacob, Moses, Deborah, Ruth, Hannah, Jonathan and David, Amos, Josiah, Jeremiah and Jonah constitute in a very large way the cream of the characters that make most of sacred history. They are all very human, but with the exception of Saul, who, despite his sins, had some noble traits of character, it would be difficult to find another equal number of persons who have played such large part in the world's history as these persons did.

The times in which a person lives, have much to do with bringing out his good or bad qualities. Each one of these characters lived at a time that tried men's souls. Abraham was born only about three hundred and fifty years after the flood, and at a time when nearly the entire human family had forgotten God, and were rapidly lapsing into a condition that had brought the destruction of the world by water. The things

unearthed this year by Prof. Kyle in Kirjath Sepher, bear unmistakable evidence of the moral depravity that obtained among the people so soon after the world deluge. What faith and courage it required for Abraham to leave all, and go out not having an idea of his destination or ultimate mission in life. Well may he be called "the father of the faithful," and may we pray for more like him.

Jacob first saw the light of day fifteen years before his grand-father, Abraham died. Jacob was younger than his twin brother, Esau, to whom the birthright with its many blessings naturally belonged. But God had decreed otherwise before their birth. But Jacob's mother apparently fearing God, would not be able to complete his purpose, aided Jacob in securing by stealth that which God would have given. Incurring the displeasure of God, she and her beloved son had to suffer for their sins. They were separated, and never saw each other again. In addition to that sorrow, Jacob's propensity for rascality having been encouraged by his mother, grew rapidly to maturity, and threw him into serious trouble with his father-in-law. That turned him back to meet his once infuriated brother. But after an all night's wrestle with the Jehovah angel, Jacob's spirit was subdued, and God touched Esau's heart and caused him to forgive and meet his brother in peace. But Jacob had to reap his sowing; so in his old age his own sons lied to him and almost crushed his heart. May God help us to learn a lesson from Jacob's sad experience.

Moses was born almost exactly
Continued on page 14

Baptist Student Union

Carrol Hamilton, Miss. College, President
 Inez Hardin, Delta State, Co-Pres.
 Clarence Carlson, Ole Miss V.-Pres.
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.



M. S. C. W.

The Workshop proved to be a haven of rest for many M. S. C. W. girls during the first week of school. Every day the Workshop was open for the reception of old students. The ice cold punch which was served by the girls who acted as hostesses was an added attraction.

Baptist Student Union Entertains Freshmen

The Baptist Student Union of M. S. C. W. entertained the Baptist members of the freshman class with a circus party in the workshop Friday night.

The main attraction was centered in the sawdust ring, Frances Bennett being in charge. Various side shows furnished further entertainment. The gaping freshmen saw the lady with hands where her feet should have been, the fat lady, and synthetic Siamese twins. A kitchenette orchestra furnished syncopated musical entertainment. Pink lemonade, cakes, balloons, and confetti added to the circus atmosphere. The color scheme was carried out in the freshman colors, black and gold.

Flashes From M. S. T. C.

The 1930 Ridgecrest Retreat was in a very real sense most profitable and far-reaching. Even though we could not bring a large delegation from S. T. C., the fact that our president could come assures us of more interested and intelligent leadership for 1930-31 that would otherwise have been impossible.

Although students will not be coming in until September 22, the B. S. U. has made plans that we believe insure us our most successful year thus far. Before school opens headquarters will be located in a building a half block from the college gate, and just across from the lot which the B. S. U. secured two months ago. Plans have been drawn for an attractive B. S. U. Cottage and part of the material has been donated. We're hoping we can actually start the building soon after school opens.

For our first General B. S. U. Meeting September 29 we expect to have Mr. Frank H. Leavell speak to us and show his collection of pictures taken in the Holy Land. Atlanta looms large in our thinking, also, and we expect to be well represented there.

—J. H. Pennebaker.

—BR—

THE B. S. U. BUDGET

The child-Christ, in calling his mission the Father's business, suggested not only that it is a serious undertaking, but that it is a corporation participated in and supported by its interested investors. Into a world of hatred, prejudice, suspicion, misunderstanding, meaninglessness, and hopelessness He came bringing a force, an energy which never grows weary. We may call it love, service, sacrifice, self-giving. It is unselfish, vicarious, abundant, beautiful. A study of its exponent teaches much. That the world is a vast family, all men are brothers, each should love the other, all should love one Heavenly Father and work to bring in a Kingdom of goodness. Such meaning and such hope—there is plenty here of values for life. Activity is stimulated, eyes are opened to needs, ears are quickened on missions, and hearts are pulsated to giving. The oblong blur of whys and what's, whence and whithers fuses into outlines and objectives. The uncertainties fade into the shadows and purposes are silhouetted in clearness above them. The understanding of Christ's mission brings meaning to the Father's business. This business where every man is a co-laborer, in which every man wherein he is called may abide with God. This Father's business is dependent on its stockholders to work good toward all men according to the opportunity. The startling realization that the Father's business is dependent upon its individual supporters carries tremendous responsibility. Those of our younger generation look out with eager energy to see what problems have been left for solution. The financial discouragement and selfish giving of our denomination confronts us. Glad that all problems have not been solved, that there are yet hard things to be done, we set to work now on the solving equation. We live after college as carelessly and unsystematically as we live during college days. Or we live as carefully.

A B. S. U. Budget may be of three fold significance. It may be of value to the individual, to the organization, to the denomination. It encourages tithing, a personal budget for both money and time, and self-informing interest. It insures a definite supply of funds and increases activity in the organization. It furnishes the denomination with support from money, prayers, and increased information.

The plan of the B. S. U. BUDGET varies with the situation. SOME schools take pledges to the B. S. U. as such, and the total of the funds is used by the B. S. U. for the maintenance of the organization. Some schools receive the B. S. U. Budget proceeds from funds included in the Registration fees and designated by the college for B. S. U. work. Other schools apportion the proceeds between the denominational cooperative program, the local college churches and the B. S. U. organization. This is the best plan and can be used in all situations—even in addition to Registration sources where there are such.

Citing the instance of one state school of five-hundred Baptists, the Budget was planned to support every phase of denominational work. Following the local church's policy the division was made on the 60-40 basis—forty per cent for the Cooperative program and sixty per cent for local uses. The sixty per cent was divided between the local church and the B. S. U., thirty per cent going to each. The students were able to support their organization work on thirty per cent of their own gifts. There is an educational value in this policy—each student is conscious of supporting the whole program with his gift, however small, and of meeting his local needs with only a small per cent of his giving. It means a wide interest in all Kingdom activity. In this school, special student envelopes were used printed in purple and white (the B. S. U. colors) to designate them from the envelopes turned in by the regular church members. The student pledges ran nine months, or as long as the students were in school. The envelopes could be turned in at any unit organization or at the church service. They all went to the church treasurer who kept an account of the student gifts in a separate book. He opened the envelopes, recorded the amounts, banked the money, and turned the empty envelopes back to the B. S. U. treasurer each week. The B. S. U. Treasurer kept a record of pledges and payments, checking after each Sunday's stack of emptied envelopes had been given to her. On the first of each month when the church issued all other checks it mailed one to the B. S. U. treasurer covering thirty per cent of the funds which had been turned in by students during the month. That check was banked by the B. S. U. treasurer in the B. S. U. account. The two Baptist churches in the town followed the same plan, the students turning in their envelopes wherever they attended Sunday school, B. Y. P. U., or church. The final and complete record was kept by the B. S. U. treasurer and from her books the statements were sent out once a term. Once a month would perhaps be more effective.

The promotion of the Budget—how it was started and how pledges were solicited—is probably the uppermost question in the minds of those contemplating one for next year. The first step of course would be for the B. S. U. treasurer and president (and others, if a committee is desirable) to talk it over with the board of deacons from each church. Show them that the students are not asking support from

the church but offering support to the church and denomination, wishing to receive themselves only as small a per cent as their organization needs for running expenses. Figure with them on percentages. It is usually best to cooperate with the church's policy in giving to the cooperative program, and then a fifty-fifty division of the percentage left seems fair. After the plan has been voted upon and accepted by the church, the goal is decided upon and the envelopes ordered. In the situation mentioned previously the Council decided on the amount needed to run the B. S. U. Using that as thirty per cent, the total of the goal was set as \$800.00 (eight hundred) pledged by fifty per cent of the Baptist Students. Figuring the number of Sundays spent on the campus during the year, dividing that into \$800.00 gave the amount needed each Sunday. That figure divided by one-half the number of Baptist Students in school gave the number each should give per Sunday in order to reach the goal. Thirty-two Sundays into eight hundred (\$800.00) dollars, equals twenty-five (\$25.00) dollars a Sunday. Twenty-five dollars a Sunday raised by two hundred fifty students equals ten cents each. Pledges were solicited therefore, suggesting that not less than ten cents a Sunday be pledged. The campaign was put on the last week in September. The entire denominational program was presented at Sunday School with every phase of our work discussed; and the results of each phase in terms of converts, additions to church membership, etc. as given in the minutes of the Southern Baptist Convention for the last year were presented. The budget was stressed in each unit organization meeting—talks on Kingdom work and student tithing were given. Then the treasurer had a corps of workers which saw each Baptist girl individually, took the time to sit down and present the program and take her pledge if she were interested. The result was that by October first, two hundred and fifty-six (256) students had pledged nine hundred eighty-two dollars and fifty cents (982.50). The statements sent out each term, as to amounts paid in and amounts behind, were seemingly appreciated. The Budget and its working was one of the happiest items in the year's program. The results were an enthusiastic interest, a definite income, and, above all, trained givers who enjoyed their giving!

* * *

This article was presented by Miss Irene Ward, at the B. S. U. Retreat, at Ridgecrest, this summer and the instance cited was M. S. C. W.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 13: Sept. 25th
Sinai and the Ten Commandments
Ex. 19:16 to 20:1-21

Read this Scripture carefully,
and write me the story.

Facts Not Given in the Lesson

Everyone would say that there is a special importance belonging to these Ten Commandments. They were the first laws given, and all law since has been patterned after them. They were spoken by the voice of God Himself. Afterwards, they were written on two tablets of stone, two stone tablets, by God's finger. When the first tent of worship, the first church, was set up, these tablets containing this law were put in the golden box which stood in this tabernacle.

The order of these laws is interesting. First comes our duties to God, and then our duties to men. It is this because if we are right with God, we will be right with men. Moses came to be very near to God during the stay at Sinai. Dr. F. B. Meyer thinks that he made seven journeys up the mountain during this time, and had communion with God.

My Dear Children:

I wish I could see you all in school these days, with your heads bent over your books, your eyes, carefully reading, I-see-a-cat, or seven-times-nine-is-sixty-three, or spelling p-i-g, pig. The bigger boys and girls are studying their very hard lessons, and not paying a particle of mind to anything else. How do I know that? Well, I know you are not paying much attention to our Page, anyhow! I don't want to distract you from your work, but what are the Orphans and Miss Byrd going to do if we don't send them anything? Please find some time to think about that, and send a letter, a short one will do if you haven't time for a long one, and some money: Money is scarce, I know, but do your best, my dears.

I have a piece of news for you. Yesterday morning, we had a cablegram from Geneva, Switzerland, which told us that Jeannie Lipsey has a tiny sister, just arrived "out of the nowhere into the here." Now, isn't that a surprise? Her name is Ann Crawford, and that is nearly all we know about her. Don't you know Jeannie is proud of her?

Much love from,

—Mrs. Lipsey.

Hazlehurst, Miss. Sept. 13, 1930.
Dear Mrs. Lipsey:

How are you getting on? I have just started to school. I am in the third grade. I enjoy going to school very much. You made a mistake in my name when you printed it "Elizabeth Miller" instead of "Elizabeth Mullen." But I guess I did not write it as plain as I should for I crowded my letters. I was seven years old Aug. 4. I wonder if any of the Circle members have my birthday? I know that you enjoyed your vacation. Next time I write I will send some money for Miss Byrd's books. It cost mother \$25.00 to buy our books to start to school. But, you know that I have four brothers. Two of them go to high school. Your little friend, —Elizabeth Mullen.

Your certainly write a good hand, Elizabeth, and it looks like it was my fault that I made a mistake in your name. Please excuse me. Yes, twenty-five dollars is a large amount for books. You all must learn a heap from them. Come again, dear.

Dear Mrs. Lipsey:

Here I am again. My three brothers and I just had a letter on the Children's Page. But I want to ask you please to send me one of Miss

Gladys' pictures. I must tell you what bad luck we had last Saturday. Our house was burned. We had gone to church, and mother was getting dinner. Our pastor, Rev. S. S. Perry, and his wife and daughter came home with us for dinner. Mrs. Lipsey, if you will print this, I will love you always. I want to surprise mother. My dear grandfather has been very sick for over three weeks —don't forget to pray for him. Lots of love, from,

—Jessie Mae Callender.

I am sending the picture, Jessie Mae, and am truly sorry your family is having such a bad time.

NORTH MISSISSIPPI BAPTIST NEWS AND COMMENTS

(By A Layman)

Besides being pastor of five Baptist churches, pastor Henry G. West has conducted his own revivals at each of these churches and conducted several other meetings at other places this summer. A great many souls have been added to the kingdom.

Rev. W. B. May, of Slayden, is quite a busy pastor. He has conducted a number of revivals this summer and the Lord has greatly blessed his efforts. May is an earnest, hard-working pastor, and he is May in December as well as in May. He is the same loyal pastor every day you meet him.

Rev. Fred Z. Huffstatler, Moderator of the Union County Baptist Association, residing at Myrtle, has been re-elected Moderator of the body for another year. Huffstatler is a live wire and keeps abreast with Baptist business in his section. He has full time churches and reports good meetings this summer.

Rev. E. L. Wesson, north Mississippi's product, born, reared, and labored in the section a greater part of his life, now of Dade City, Fla., writes an interesting letter to a north Mississippi weekly paper. He has been preaching the gospel for the past fifty-three years, and despite his age he is still preaching it in great power. Wesson is one of the best preachers Mississippi ever produced. He says, "I am more confident of the Truth of the Good Book today than ever in my life."

Hickory Flat royally entertained the Benton County Baptist Association on Sept. 10th. Only one day meeting. Bro. J. W. Crump, a veteran layman was re-elected Moderator of the Association. Bro. Crump has been serving associations in official way for the past 45 years. His great grand-father, the late Rev. A. Goodwin, was first elected Moderator of the old Tippah County Association upon its organization in Oct. 1860. The Benton body is an offspring of the Tippah Association, having been organized in 1821. Next year the association meets at Ashland. It was voted that two days meeting be held. A greater program will be heard. A committee was appointed to arrange for the program.

Rev. J. L. Courson, a resident of Benton County, preached the Associational sermon at the Benton Association. His theme was "The

Great Commission." His sermon was well chosen, well delivered and well received. Courson is a young man, and a consecrated minister, rooted and grounded in the fundamental principals of the book of all books. He has held several revivals during the summer and received many into the church.

Rev. T. A. Beasley, who in the past years labored faithfully and efficiently in the work for the Master, recently held some meetings in this section of the state. For his faithful work, he was rewarded with several additions to churches. Beasley is now a resident of Leighton, Ala., where he pastors churches and is superintendent of a High School. North Mississippi never had a more earnest and efficient educator.

North Mississippi admirers, and they are not a few, regret to learn of the resignation of Dr. A. U. Boone, pastor of the First Baptist Church, Memphis, for the past 33 years. However, Dr. Boone states that he has not retired from the ministry. The writer has had the privilege of hearing this noted minister of the gospel many times. We regard Dr. Boone as one of the best in the Baptist denomination. We trust that his future may be as bright and as promising as the past.

"I SHALL NOT WANT"—Ps. 23:1

Not want for provision—"Green pastures."

Not want for quietude—"Lie down".

Not want for leadership—"Beside the still waters"—"Paths of righteousness."

Not want for companionship—"Thou art with me."

Not want for comfort—"Thy rod and thy staff they comfort me."

Not want for goodness and mercy here—"Shall follow me all the days of my life."

Not want for an eternal dwelling place—"I shall dwell in the house of the Lord forever."

"The earth is the Lord's and the fullness thereof;" the Lord is mine ("The Lord is my shepherd"), hence the earth and its fullness are mine, therefore "I shall not want."

Our wants are supplied in and through Jesus who is,

1. The willing source.

2. The abundant and unfailing source.

3. The unchanging source.

4. The available source.

An outline of Eld. D. J. Miley's sermon preached to one of his members who was not expecting or expected to live. By his consent, I send it to you for publication.

—Jas. A. Chapman.

—BR—

OBITUARY OF S. A. CARTLEDGE

Our entire community was shocked and made sad on Tuesday evening, July 19, 1930, when the news went out that our brother and friend, S. A. Cartledge, had died almost suddenly at his home. In a short while a large number of grief-stricken friends and relatives had gathered there to offer their sympathy to the loved ones. Funeral services, conducted by Rev. Winstead, were held the following afternoon at the Baptist Church, of which he was a member. The last sad rites were conducted at the Baptist Cemetery, when the body was placed in its final resting place. The beautiful flowers brightened the scene as the sun slowly sank in the west, speaking God's message of a life and day ended.

And we, as a committee from our church, wish to pay this tribute of love and respect to the memory of our beloved friend and brother—Mr. Sid, as he was generally called, in his contacts with those about him. He was gentle, unselfish, sympathetic, possessing to a marked degree the quality of enduring friendship, that "None knew him but to love him."

Therefore be it resolved:

1. That we humbly bow to the will of Him, whom he so faithfully served.

2. That we shall miss him in our church and community.

3. That we extend to his loved ones our sincere sympathy in their sorrow and bereavement.

Resolved further: That a copy of these resolutions be sent to the family, a copy sent to The Baptist Record for publication, and a copy be spread on record in the minutes of the church.

Mrs. Rudolph Reynolds,

Miss Minnie Nichols,

Mrs. Eula Adams,

Committee.

THE SERVICE ANNUITY PLAN

Dr. G. S. Dobbins in September Home and Foreign Fields says:

"The new plan offered by The Relief and Annuity Board is vastly superior to the old plan. It puts the whole matter on a stable, dependable, business basis. It opens the way for adequate care of needy ministers and their dependents and appeals to the self-respect and sense of justice of both the beneficiaries and the churches. A church committing itself to this plan adds but little to its budget and at once achieves a dignity and standing that are worth far more than the money contributed. This joint arrangement entered into by pastor and people will make for longer and more fruitful pastorates and will give to pastor and people a sense of permanency in their relationship that is sorely needed. The short pastorate is perhaps the greatest single bane of our church life today."

Let the pastors send for application blanks and we will send them full information as to how we will approach the churches to secure their participation in the plan.

The Service Annuity Department of The Relief and Annuity Board

1226-29 Athletic Club Building,
Thomas J. Watts, Executive Secretary.

Dallas, Texas.

H. F. Vermillion, Managing Director.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Miss Durscherl Tells of Her Trip to the North and East

Enroute to New York City, where I studied for six weeks at Columbia University this summer, I stopped off to see Niagara Falls, one of the most beautiful and majestic of nature's wonders. As the sunlight hit the blue of the falls it turned to a transparent green at the crest, then burst into a deep fall that sprayed out for about fifty feet into a white torrent. One felt moved to thanksgiving when he viewed such a sight.

At Toronto, Canada, several unique things happened. Even though it was the fourth of July in the United States, it was not visible in Canada, and they went about their work as usual, with no celebration. When I got back across Lake Ontario, the United States was in her holiday clothes and manner, flags were visible everywhere, and firecrackers were heard everywhere. In Canada everyone drinks tea, and practically no coffee. The money they used was similar to our money, rather than like the English, except that it had pictures of Queen Victoria, the Prince of Wales, etc. rather than the pictures of our presidents. In front of the Canadian Bible Society was a large clock, and on the dial the word "Canadian" and instead of the numbers, 1 to 12, were the letters "Bible Society" to mark the time. Being Wednesday night, I looked up a place to go to prayer meeting, and found a mission on one of the main streets of the town. In it were about four or five young people who were conducting the services, with all the love, fervor, and power of those who love the lost, and want to see them brought to Christ.

Many interesting churches in the east were seen, but surely no more interesting one than the Old North Church, of Boston, connected with the ride of Paul Revere. It has been kept intact, and is quite a shrine for sight-seers.

New York itself holds unusual opportunities for one interested in religion. The Jerry McCauley Mission, founded by one who was converted in a mission himself, on Water Street, is the oldest mission in the world, and only eternity itself can reveal the good that is being accomplished there. The down and outs from around the water front are fed, given a place to sleep and talked to about their salvation. During the meeting I attended all sorts of men testified that they had been saved "seven days and ten hours from sin and drink," or "fifteen years from sin and drink." They could tell the exact length of time since their conversion, and rejoiced in a peculiar way in their salvation.

Calvary Baptist Church, of which Dr. Houghton, formerly of Atlanta, Ga., is pastor, has three B. Y. P. U.'s with Mr. Bryant, a former southern as the director. Though they use the same group system, they did not have B. Y. P. U. Quarterlies, but plan their own subjects, and get

their materials wherever they can. One of the finest features of their B. Y. P. U. work is the street services that they hold three times each week, one at Columbus Circle and two others. The young people do the talking, and they get marvelous results from their meetings that they hold. Dr. Len Broughton, formerly of the Baptist Tabernacle, of Atlanta, was filling the pulpit of the First Baptist Church during the month of August while Dr. Halde- man was off on his vacation. The Metropolitan Museum was one of the things that I enjoyed most. I made eight trips to it to hear Dr. Hugh Elliott lecture on the history of art. As we watched the development of art I was made to realize that art has its incipency in religion, for all the early pictures were of Christ, and religious subjects. Some of the things which delighted me the most were "The Storm," showing Adam and Eve fleeing from the Garden, "Christ in the Lowly Home," and "The Combat," showing the fight of right and wrong in the life, and "The Death Angel," of death stilling the hand of a sculptor. —More later.

Deer Creek Associational B. Y. P. U. Has Successful District Meeting

B. Y. P. U. Group number two, of Deer Creek Association, met here for their First meeting since being divided up and the meeting was promptly called to order at 2:30 P. M. by the president, Miss Gladys McElwee, of Greenville, and the following program was rendered:

The Following songs were selected by Mr. Frank Marble, of Leland, and were very efficiently rendered: Help Somebody today, We're Marching to Zion. Prayer, Mr. Denham, of Greenville.

The subject of Soul Winning was stressed by the following: What is Soul Winning, Hollendale Seniors; Learning how to be a Soul Winner, Belzoni Seniors; Special Solo, Leland Senior. Playlet entitled The Way Made Plain, Leland Seniors. Song "Let Jesus come into your heart" by Association.

The Association then went into a business meeting and Mr. Will Duckett, of Belzoni, was elected Vice-president and Miss Verlie Middleton, of Isola, was elected Secretary.

Roll call was next on program:

Greenville, 14 present; Leland, 13 present; Isola, 16 present; Belzoni, 9 present; Arcola, 2 present.

On Roll call it was found that there were Ten towns in the District and only Five had B. Y. P. U.'s so each one that had an organized B. Y. P. U. was given a town to organize another B. Y. P. U. and the following order was the way president McElwee suggested that they work and report by General meeting of the Two districts which is in September: Leland to organize Bourbon; Belzoni to organize Silver City; Isola to organize Four Mile; Arcola to organize Louise; Hollan-

dale to organize Midnight.

The meeting was adjourned by Belzoni inviting the Association to meet there the fourth Sunday in October, Prayer by Mr. Ellard. After which refreshments were served and all shook hands and were happy as they started on their journey home to their own B. Y. P. U.'s.

—Miss Verlie Middleton, Isola, Miss. Sec'y.

Yalobusha County B. Y. P. U. Social

A few nights ago the social committee of the Yalobusha County Associational B. Y. P. U. entertained with a County-wide B. Y. P. U. Social. Rev. S. J. Rhodes is President, and during his short tenure in office, the B. Y. P. U.'s of the county have made great strides.

The social was turned in the channel of a big circus. Evangelist Singer Eugie O. Berry ably played the part of the circus clown with his circus stick horse named "Charley." Then the fortune teller was present and read the young people's palms, disclosing their joys and sadness of the years before them. And there was the tallest man in the world, the woman with two heads, the swimming match, the daring young man walking the wire (laying flat on the ground), and many other thrilling things that were so characteristic of a circus.

In fact it was a red letter day in the lives of the B. Y. P. U.'s of Yalobusha county.

Rev. and Mrs. R. L. Breland, Rev. and Mrs. S. J. Rhdoes, and Mr. and Mrs. G. E. Denley, chaperoned the party, and, but for the fact that their steps, in the long years of travel, had become somewhat slower, they were undistinguishable from the youngsters as all participated in the many games provided by Miss Rhodes and the social committee.

When the hour for going home came, all, reluctantly, left, having been greatly inspired in their few hours of play and sociability to do greater and better service in their labor.

It was a great time, and a great inspiration for the Associational B. Y. P. U., and close observers see a great future in this line of work ahead of these young people, who, under the capable leadership of Bro. Rhodes, are putting more zeal in their efforts to have every church in Yalobusha County represented in the Associational B. Y. P. U. of Yalobusha County.

Pike County Associational B. Y. P. U. Busy

McComb, Miss.,
Sept. 18, 1930.

Mr. A. W. Talbert
Jackson, Miss.

Dear Mr. Talbert:

The enlargement committee of the First Baptist Church of McComb,

HILLMAN COLLEGE

Mississippi's oldest college for girls offers the newest ideas in modern homes for students. Located in Clinton, the home of two colleges and the educational center for a century. Endorsed by the Baptist Convention. Accredited. Rates remarkably low. Board, tuition and necessary fees only \$300.00. Hillman graduates get state license. Exceptional advantages in music under teachers trained in Europe. Enrollment limited to 100.

M. P. L. BERRY, President, Clinton, Miss.

Miss., put on a study course at Homesville, from August 25 to 29, under the leadership of Miss Ruth Roach, with the following teachers: Senior Manual, Miss Ruth Roach; Junior Manual, Mrs. Nelson Day. Twenty-seven took the course and all seemed to enjoy the week's work fine. The B. Y. P. U. has just been organized there and we feel that they have made a fine start and hope to see good work going on out there.

The Study Course was conducted at the First Baptist Church of McComb the first week in September under the leadership of the director, with the following teachers. General organization, Mrs. R. S. Cooke, South McComb; Senior Manual, Miss Annette Corkern, Magnolia; Plan of Salvation, Miss Carrie Roach, First Church, McComb; Intermediate Manual, Mr. Ray, Director East Church, McComb, B. Y. P. U.; Junior Manual, Mrs. Christine Kendall, Central Baptist Church; Bible Study, Mrs. W. F. Wilson, First Church, McComb.

Trail-making in other lands, Miss Harriett Fuller, South McComb. Eighty-three took the study course and all seemed to enjoy the work.

We feel that we will be able to do much better work after spending the week studying under such capable instructors.

We are glad to recommend them to any B. Y. P. U. in reach of them.

—Enlargement Committee
1st Bap. Church, McComb.

INVITATION

All friends are cordially invited to the opening reception for the year of the Northern Baptist Theological Seminary, to be held in Byrne Hall, 3040 West Washington Boulevard, on Monday evening, September 29th, at 8 o'clock. There will be special music and words of welcome by Dean Peder Stiansen, representing the faculty; Mr. Walter W. Grosser, Board of Trustees; Rev. R. G. Schell, Chicago Baptist Churches; Mr. Aaron Roth, President of the Student Association; and Mrs. Theodore Meyer, for the women and the wives of students. There will be responses by the newcomers. All Seminary buildings will be open for inspection. Come and renew friendships, and get acquainted with the new students.

—John H. Byrne,
Chairman Board of Trustees.
George W. Taft,
President.

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LETTER FROM MRS. FRANK MOODY PURSER

Tiberias, Galilee.

My dear Mrs. Boyett:

According to promise I am writing to you and your Union from the Holy Land. It is all so wonderful and almost too sacred for words, but I will start a letter to you here and add to it as we go along.

We spent two nights and almost two whole days in Damascus this past week. While there we visited the House of Ananias, "Street Called Straight", Wall of Paul, where he was let down from the window in a basket, the Prisoners' Road, the place where Paul had his vision, and many other interesting places and things.

We left Damascus about 2:30 P. M. for Tiberias. The drive was wonderful, through the Arabian Desert in full view of Mount Hermon, snow-capped, on down to the very shores of the Sea of Galilee.

Oh! How I did wish for each and every one of you yesterday as we had a beautiful service at Capernaum, sitting on the shores of Galilee, beautiful blue Galilee!

While in Capernaum we saw the ruins of the old Synagogue where Jesus preached and the site where stood the home of Peter's wife's mother who "lay sick of a fever".

On our way back we visited Bethsaida and Magdala.

In the afternoon we rested until 4:30 then went in boats across the Sea and had a beautiful service in the boats on the other side.

This morning at eight we start to Nazareth.

Nazareth, 10:30 P.M.

We made a safe and very interesting trip this morning, arriving here about 10:30 A.M. On our way we saw the Mount of Beatitudes ("Horns of Hattin"), Cana of Galilee and while there visited the site of the house where Jesus changed the water into wine at the wedding feast. We saw the well from which the water was drawn. Oh! It is so wonderful to be here!

This afternoon we went to see the Virgin Mary's Fountain or well, the site of the carpenter shop, where a Catholic church now stands, Church of the Annunciation and the ancient synagogue where Jesus worshiped and preached. Later we went up on the mountain and viewed the glorious sunset panorama.

Tomorrow morning at seven we start for the top of Mount Tabor, where the Ascension is said to have taken place. Mr. Purser is to conduct a service up there. From the top of this mountain it is said we will get the best view in all Palestine of the land for many miles in every direction. We took the trip up on Mount Tabor and it gave us the thrill of a lifetime.

Jerusalem, July 28, 1930.

It has been a busy, happy week since I was last writing to you. During the week we made the trip from Nazareth, motoring across Jezreel, in full view of Mt. Carmel (where we had previously spent one night), Mt. Gilboa, passed Nain, Dothan, Samaria, then to Shechem, where we had lunch.

In the afternoon we continued our journey under the shadow of Gerizim and Ebal by Sychar, Jo-

seph's tomb, Jacob's Well, through Beulah Land and Shiloh to the Holy City.

We have been in Jerusalem since last Wednesday afternoon, and are leaving tomorrow morning, Tuesday, for Cairo, Egypt.

Since we have been here these places have been visited: Church of the Holy Sepulchre, Pilate's Hall, Mosque of Omar (in the old temple area), Solomon's Stables, the Jews' Wailing Place, Tomb of David, the Upper Room, Pool of Bethesda, Mount of Olives, Garden of Gethsemane, Absalom's Tomb, Tomb of St. James, Pool of Siloam, and held a service at Calvary.

We made special trips to Bethany, where we saw the Tomb of Lazarus, Apostles' Fountain, Good Samaritan Inn, and Emmaus, Jericho, where we saw Springs of Elisha, the River Jordan and the Dead Sea, and Bethlehem and Hebron, where we saw David's Well, Church of the Nativity, Well of the Magi and Rachel's Tomb, also viewing the Field of the Shepherds from the City of David, Ruth and Boaz, then at Hebron we saw the oak tree under which Abraham is supposed to have been in his tent when the Angels came to him and told him he was to have a son.

Tomorrow we make "our flight" into Egypt.

Next Saturday we spend in Alexandria; from there we sail for Naples.

We are thinking very often of all of you and wishing the very best for you.

With our best love and wishes for each of you we are,

Devotedly yours,

—"The Pursers."

July 28, 1930.

P. S.—We have had the very great joy of meeting and being with our missionaries both in Nazareth and Jerusalem, also of visiting the mission houses and the Bottoms Memorial Church.

With love,

—Anna Purser.

BUSY SUMMER

This writer closed a very busy summer's work Friday evening, August 22.

I preached in my own pulpit Sunday, July 13, and then drove to Kilmichael, Mississippi to begin a meeting with Pastor J. W. Eidson and the Kilmichael church. It was my joy to tarry with his good people for six blessed days. Kilmichael was the scene of my high school training. I was neither a minister nor a church member when I graduated there in April 1914. It was a joy to labor among so many friends of other years. The Lord very graciously blessed the services.

The next engagement was with Rev. G. A. Smith and the Saundersville church. I reached him Sunday evening and remained through the following Friday evening. I was in Clarke College with brother Smith several years ago and it was a delight to have fellowship with him again after the lapse of several years. Sandersville is a very important place. It is the location of one of our Smith-Hughes schools; and it is a good one too. I do not know of as good building for so

small a community. It was a blessed privilege to labor with the church.

After preaching at home Sunday morning, I drove to Woodland, Miss. a distance of one hundred and seventy one miles, and began a meeting with Rev. J. F. Mitchell, my old pastor,—the man who received me into the church, baptized me and licensed and ordained me to preach. It was such a joy to labor with Bro. Mitchell. The Lord has graciously blessed his ministry through the years and is yet blessing him. I thank the Lord for our older preachers,—those who have borne the heat and burden of the day. How graciously the Lord has used them!

My next meeting was with Rev. D. A. Hogan and the Oral Church, four miles from Sumrall, a great old country church. It was my pleasure to labor with them for five days. Oral is one of the greatest country churches I have ever known. Bro. Hogan and I were in the Bible Institute together and it was a delight to renew fellowship with him. He has recently accepted the church at Purvis. I predict that he will do a great work there and with the co-operating churches.

The last two meetings were with Pastor A. P. Wells and the Oak Grove and Falling Creek churches, both of which are in Clarke county. Brother Wells has done a splendid work in these churches. His people love him.

It was my privilege to supply the pulpit of the First Baptist church of Meridian Sunday, August 24, in the absence of Dr. Norman W. Cox, the pastor. The people are rejoicing over the fact that Dr. Cox declined the call of the First Baptist Church of Jacksonville, Florida.

—B. C. Land.

Quitman, Miss.

(Continued from page 10)

two hundred and fifty years after the death of Abraham, and one hundred and eighteen years after Jacob's death, and at a time when the Jews were greatly oppressed and afflicted by their masters in Egypt. Under God's providence, Moses, who as a Jewish child was doomed to death, became the heir to the Egyptian throne. When he arrived at manhood, and after having been trained for the rulership of what was then the world's greatest nation, he had to choose between mounting that throne, or suffering affliction with his people who were the people of God. He chose the latter and became the world's greatest law-giver. The laws of every civilized nation now contain the principles of the laws promulgated through Moses. What a tribute to God's man.

Deborah is called "a mother in Israel." Very little is known of her or her family. She lived during one of the dark periods of Jewish history. She was a prophetess, and the fourth of the judges of Israel. She came into the limelight about thirteen hundred years before Jesus was born. Barak was the general of her army, and in a measure executed her commands.

Deborah is a rather conspicuous example of a woman forced to occupy the place that should have been filled by a man. It's very commendable in her that she did not seek

the glory that might have been hers. Barak proved himself unworthy of it, so it went to Jael, another woman.

Ruth is one of the most lovely of Bible characters. She, too, lived during the period of the Judges of Israel. She was a Moabitess, and though outside of the covenant promise, she had Jewish blood in her veins, and by her marriage to Boaz became, on the human side, an ancestress of Jesus, our Savior. How gracious God has been to include in the veins of his Son the blood of a heathen woman, thus making him kin to the whole world.

Hannah like the two women whose lives have just been briefly reviewed, lived before the days of the kings of Israel. In her we see one of the world's finest examples of consecrated Christian motherhood. In direct answer to her prayer, God gave her a son, whom she in turn gave to the Lord for a life of great but humble service. One of the world's greatest needs today is a large crop of mothers such as Hannah was.

Saul, the first king of the Jews, had unparalleled opportunities for goodness, usefulness and greatness. He was endowed with plenty of native ability to match his opportunities, but let the baser side of his nature get the upper hand of him, and after refusing to heed the counsel of Samuel the prophet, willfully disobeyed God, which resulted in his ing the "schools of the prophets." er consulting a witch, he died a suicide death, and was later decapitated by his enemies. What an object lesson he should be to the insubordinate of our times.

The friendship of Jonathan, the lawful heir to Israel's throne, for David the shepherd boy, who later occupied that throne, burst the bands of restraint and leaped into love that surpassed the love of women. While time lasts his will stand out as the ideal toward which all other friendships may strive, but which will rarely be attained. But may God grant us more who strive for it.

Next we have Amos, the third of the so-called minor prophets, the like of whom are almost perished from the earth. Called of God from the care of his orchards and flocks of sheep, he entered at once upon his God-given mission, without attending kingdom being taken from him. Aft-Whom God calls he qualifies if the called follow his leadership. If God leads to the college and seminary, to the college and seminary go. If he leads to the thick of the fight, roll up your sleeves, gird on the armor and wield the sword, looking to God to give you grace and strength to strike, and guidance for your blows. God can strike mighty licks with little crooked sticks. God give us more men like Amos.

Josiah was one of Judah's best kings. He ruled after the division of Palestine which occurred after the death of Solomon. Josiah occupied David's throne. After the book of the Law of the Lord was found and read in his hearing, he became a mighty reformer. He was a real Christian statesman. I could name at least two states of our Union that are greatly in need of Chief Executives such as Josiah was.

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Jeremiah is known as "the weeping prophet." But few if any of God's servants have been required to deliver such drastic messages as he was, nor live in such times; nor suffer such abuse. His public ministry began before and lasted until after the downfall of the kingdom of Judah, the destruction of Jerusalem and the burning of the temple by Nebuchadnezzar's army. No finer example of loyalty to the cause of righteousness can be produced than this prophet was. How we need many like him now.

Jonah was a prophet who tried to run away from known duty.... I wrote of him last week, so I will not write again now.

MOORHEAD

After eleven years and one month in the pastorate of The Baptist Tabernacle, Little Rock, Ark., my family and I have returned to our native state, and are happily domiciled in the pastor's home of the Moorhead Baptist Church.

The severing of ties that bind our hearts in Christian love through a period of eleven years naturally causes sharp pains that cut the heart to the quick, however, there is a balm with healing effects in the fact that the "exile" is coming home.

Our hearts have turned longingly toward the dear old state where we were "bred and born," and now that our dreams of coming home again have come true, we are determined to throw ourselves unstintedly into the great work that lies out before us, especially in this splendid delta country.

Because of the fine Junior College located here, with its Christian president, Prof. Vandiver, and his splendid faculty, and student body, there is an opportunity for sowing Gospel seed that will mean much in the years that follow. This College is fortunate in having such a splendid Christian gentleman as its president, supported by a corps of teachers whose hearts have been touched of God.

We have come home to stay. It is our desire to be used of God in this delta in such a way that our coming will be felt for good. The rest of our lives will be spent here in the state we love so well, and when life's little day is done, we will die on Mississippi soil and our bodies will find rest in the bosom of the dear old state where we first saw the light.

Without any hesitancy at all, we want to assure the great Baptist brotherhood, that we are absolutely and unconditionally in sympathy with every interest fostered by our denomination and will at all times and under every circumstance enter whole-heartedly into every effort that is being put forth for its advancement and growth. Come to see us. The latch string hangs on the outside of the door.

Yours truly,
—A. A. Walker.

ORDINATION SERVICE

At the invitation of the Schlater Baptist church, the following Ministers met Sunday afternoon, Sept. 7th, for the purpose of looking into the qualification of Brother J. B.

Flowers, and Edward J. Caswell.

The counsel was organized by electing W. R. Cooper to lead in his examination and Edward J. Caswell secretary.

After a recital of his conversion and call to the ministry, the candidate was questioned as to his beliefs in the doctrines of the Bible, all of which questions he answered clearly and satisfactorily.

After this it was the sense of this counsel by motion and second that it recommend to the Schlater Baptist church the ordination of Mr. Flowers.

—Edw. J. Caswell, Sec'y.

The sermon was preached by the father of Brother J. B. Flowers, which was most fitting and becoming. It was a sermon that his son and the congregation will not forget, the minister's Capital Stock, his life, I. Peter 1:16.

After the sermon the writer delivered the charge to Brother Flowers and delivered the Bible to him.

Brother Flowers is well educated, bright and happy and affable and we predict for him a very bright future.

He goes to the Southwestern Seminary at Ft. Worth, Tex. Brother

and Mrs. Flowers are justly proud of their two fine sons and the church and state will be benefitted by them.

—W. R. Cooper.

FORK UNION

President J. J. Wicker, of Fork Union Military Academy, Fork Union, Virginia, reports the opening of the thirty-third year with the largest enrollment of new students in the history of the school. The new cadets outnumber the old ones by two to one.

Students come from nineteen states, from Massachusetts to Florida, in addition to foreign countries, and practically every religious denomination, including Jews and Christian Scientists are represented in the student body.

Col. N. J. Perkins, for thirteen years president, becomes headmaster and will devote his entire energies to the academic work of the Academy.

Of the thirty-three graduates last June, twenty-three are entering universities this September to continue their education. Fork Union Military Academy enjoys the proud distinction of never having had one of

its graduates to fail at West Point or Annapolis.

Dr. Wicker is happy in his new work and the Baptists of Virginia are proud of Fork Union.

HOME MADE LYRICS

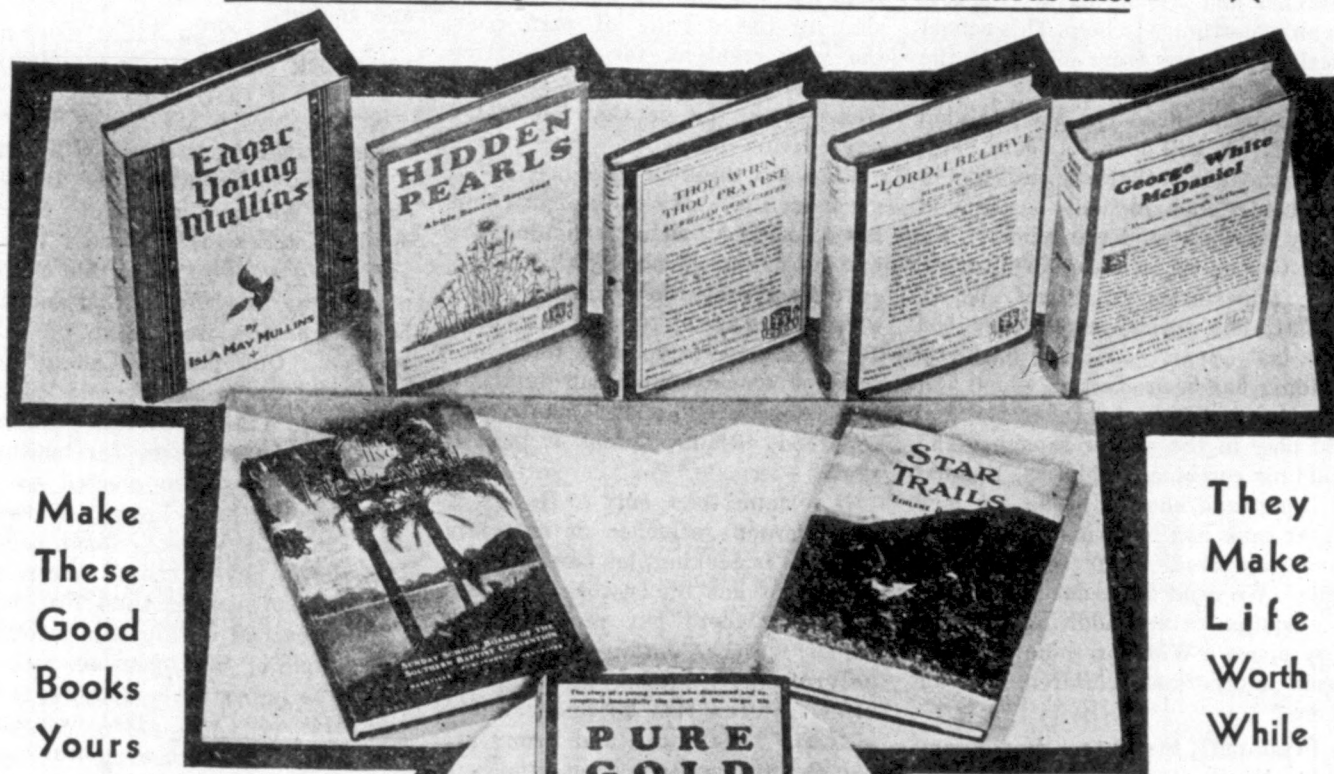
(By Uncle John)
The Happy Cure

WHEN A FELLER gets the notion that the world is dark an' cold —an' concludes that he is left out in the wet; when he's gathered all the worry that his clammy skin will hold 'neath the everlastin' shadders of regret; when he's jest about decided that it's time to end it all an' starts to figger out the quickest plan,—then, he needs a snort of happy-juice to loosen up his gall, and laughin' gas to cheer the inner man....

For every disappointment there's a healin' antidote; fer every fool misfortune there's relief; calamity may stick around to get a feller's goat—but—hell has got a mortgage on the thief! The sperit of progressiveness is certain of reward; when a feller's got a horn he'd better blow it; a fust-rate resolution is the thing to please the Lord—spit on yer hands an' crack yer whip—an' go it!

A L I V I N G L I B R A R Y

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MOUNTAIN SCHOOLS REPORT ENCOURAGING OPENINGS

Boys and Girls Ask for a Chance

(J. W. O'Hara, Supt.)

Notwithstanding the severe drought and the financial depression, the mountain schools are opening the doors and report many encouraging things. There are now seventeen schools in the department, seven of them receiving part support from the Home Mission Board. Others receive their support from local or state organizations. The Superintendent gives help to all as there may be need or opportunity.

Harrison Chilhowee Institute, Seymour, Tenn., has opened with thirty per cent increase in high school enrollment. The rooms of the dormitories are well filled, and the principal, Prof. Roy Anderson, is perplexed with the problem of housing and providing for them. The enrollment is around 225 including grammar grades and high school.

Cosby Academy under the leadership of Prof. L. R. Watson, is moving forward. The enrollment for the new session is well up to last year with others coming in. The churches of the East Tennessee Association at their recent session accepted apportionments which will almost support the school for the year. The Treasurer of the Trustees will continue the solicitation until all churches and friends have been given an opportunity to help. This school receives nothing from either of the Boards.

Alexander Schools, Inc., Union Mills, N. C., will open its doors Sept. 1st with 185 motherless children in the home. There will be around thirty pupils attend the school. We need two or three more dormitories. The Superintendent, Prof. W. E. Sweatt, has turned away over 500 the last year. A new athletic building has been erected, which will provide facilities for exercise and and play in the winter season. The building combines athletics, manual training, and shower baths. A new water tank has been installed which gives abundant water for the children. We need more adequate laundry equipment and additional dormitory space. Will not some one who loves motherless children provide these?

Fruitland Institute, Hendersonville, N. C., has an enrollment of more than 100 students with others coming in daily. This school enrolls from many southern states and Cuba. Prof. Spencer B. King is the capable principal. Associated with him is a splendid faculty.

The Faculty of Magoffin Institute has taken the school this year on faith in God and the friends of the school. After obligations of last year are met, there will be no funds for this year's expenses. Twenty dollars will provide for one day, \$100 for one week. Are there not many who want to support the school for a day or a week? There are scores of needy pupils applying there. The drought has been acute in that section.

What shall we do with the hundreds who are applying to us for help in our schools? Last year we gave work to around 750. This year we will provide for as many, but

that is not sufficient. Scores will be turned away unless friends help. Twenty-five to forty dollars will pay tuition and fees for the session. A little help on board will give great encouragement to many of these. Shall we turn them away? Shall we refuse to give them a chance? The answer is with you and those interested in the mountain boys and girls.

OUR GREAT GRAND-MOTHERS' SIN

(W. T. Sparkman)

The fact that there exists a surplus labor in our nation and at the same time a surplus produce, seems to most folks a situation without a remedy unless we dispose of modern machinery and invention and resort to old-time hand power. Could there be a satisfactory solution otherwise? I say emphatically, yes. But the first consideration to make would be to discover and remove the cause. We are all familiar with the fact that we are under the curse of the Adamic sin and its consequent results, but very little is thought or said about our Grandmother Eve's part and its consequences. (Gen. 1: 28, 2:16-19; I Tim. 2:12-15). We note the plan in woman's creation was that she should be man's help-mate, and we want to first see what she has done in the fulfillment of this plan. We venture the assertion that she has played a big part in shaping the destiny of man from the very creation, for we see this fully evidenced in the fact that she was first in the sin that led to the next divine prophecy.

May we think of the myriad of great men in every walk of life that have done so much in shaping the destiny of man, who say that whatever they may have achieved they give all the credit to their mothers? The challenge is open to the world to show where woman can duplicate these instances in power or influence for good, either political or professional.

It remains then, only to be said if it be power, influence or notoriety that she is seeking, let her entrench herself in her breastwork at headquarters, where her real strength abides. The fountain head of all government, political or religious. "Her children rise up and call her blessed." "Strength and honor are her clothing and she shall rejoice in time to come." "Let her own works praise her in the gates." (Prov. 31: 10-31). When we weaken this unit of strength the whole social body suffers both political and religious. Wherein have we done this? In universal suffrage or political rights and duties. Put woman where she belongs, unload these unnecessary burdens and things will right themselves. Labor strikes, divorces, loafing, suicides and other crimes will decrease. Wages will increase. The price of produce or the output of labor will advance. Homes will increase, boarding houses decrease. Democratic principles will not be involved. "They shall be one flesh." Neither need woman's financial, social, or political ambitions be sacrificed. She could match her talent with others of her sex in accomplishing her desires through her companions, reinforced by her posterity.

Women who do not want to be bothered with children in this world may go to a resort beyond the grave, where there will be none to worry her. We all well know that every woman's husband or son can't be president of the nation or multimillionaire but there are just as many chances as there are places to fill with the same remuneration and less burden and responsibility. A big per cent of the best mothers have already shirked the extra political burdens imposed on them from the fact that they have duties more important in caring for their own instead of delegating this work to someone less qualified. If we had more homes like theirs and fewer people standing aloof telling how to do these things we would have less loafing and idleness and more use for the out-put of labor, brought about by contentment and the increase of the young generation to use the product of their labor.

All girls and women taken from public jobs would be for the making of such homes and their places could and would be filled by the idle surplus labor, taking their burden from the nation and lessening the burden on the girls and causing wages to advance owing to demand and less inferior competition. Thus safeguarding her health and morals with equal chance financially, and no less political influence. A nation is measured by its people. The wealth of a nation consists in food, clothing and shelter.

PIONEER CHURCH, WILKINSON COUNTY

Beginning Sept. seventh, we had a few days meeting at Pioneer church. We have moved our church on the Natchez highway near Woodville. We want to build this church up, and by the help of God and our beloved pastor, we believe we shall succeed. Our pastor, Lamar Holcomb, did the preaching and led the singing in this revival. One received by letter, three for baptism. Two Brethren were elected to be deacons: Brethren Lowery Flowers and Clarence Vines. Some people say they never heard messages preached any better than Bro. Holcomb preached during this meeting. The people of Wilkinson are waking up to the importance of trying to do the Master's will, tho' we have preaching only once a month.

—Mrs. Ernest Priest.

COMMENDATION

I wish to say to the good people of Mississippi that it was a pleasure to have Rev. M. V. Owings, Aberdeen, Miss., to help me in a revival meeting this summer. We had a real old-time meeting in which there were thirty-five members added to the church, thirty of whom were for baptism.

Bro. Owings did some old-time preaching and I would like to recommend him to any church or pastor as a good, sound gospel preacher, one that is full of the Holy Spirit and has a passion for lost souls.

Our church was revived and brought closer to the Lord. May the Lord's richest blessings rest on him and his church work.

—T. C. Walden, Birmingham.



This is DR. W. C. LAMB, who has been the Superintendent of the Montrose Baptist Sunday School for 20 years, and has done a great work; inasmuch that we think there is none other can fill his place. We pray God's blessings upon him in his future work, and hope he will be able to serve us 20 years longer. (Sent in by a little friend and a Junior in his Sunday School.)

SPARK PLUGS

(R. L. Davidson)

Some people never will wake up and find themselves rich, simply because they never will wake up.

Rubber-necking on the street usually leads to just plain necking on the highway.

Its getting so that a murderer is considered insane unless he pleads insanity.

One rarely sees a horse on the highways nowadays, but the number of hogs he meets in a day's drive is a sight for sore eyes.

What prohibition needs is enforcement officers who will spill more liquor and fewer beans.

The reason some women never marry is it takes too long to become a widow.

Things are not as bad as they seem. Hundreds of Chicagoans never have killed anyone.

Words change their meaning. Autosuggestion now means your wife suggests she wants an automobile.

The only man that ever wakes up to find himself famous is the man who has been sleeping all the while with one eye open.

The recent Pennsylvania primary would indicate that most people are straw wet and ballot dry.

A nut at the steering-wheel, a peach by his side and a sharp turn in the road is a good recipe for a fruit salad.

You can't always tell which side of the house a baby looks like but when he grows up he usually looks like the side with the bay window.

It is funny how each road hog thinks the other hog is it.

The old fashioned divided skirt now is called balloon trousers.

Just off-hand, we would say that the principal cause of insanity, is grand jury indictments.

Enact the Ten Commandments into civil laws and there would be a frightful howl go up against the restraint of personal liberty.